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ABSTRACT

This fifth journal edition focuses on the didactics of adult education in Israel. Following a "Preface" (Meir Peretz) discussing the didactics of adult education, three major fields are examined: Learning for Adults; Hebrew Language and Culture for Immigrants; and Special Populations (adults with learning disabilities, senior citizens, and parents). Eighteen papers are included, organized in five sections. Two papers are included in the "General Views of Adult Education" section: "The Effects of Social, Technological and Personal Changes on the Learning Habits of Adults" (Rachel Tokatli) and "Adult Education: Learning and Knowledge" (Israel Katz). One paper is featured in the "Didactics of Adult Education" section: "Didactics of Adult Education at a Crossroads: Reflections" (Paul Kirmayer). Two papers make up the subsection on "Learning for Adults": "Can Adults Have a Second Chance?" (Ora Grebelsky); "Art in Tehila: Moments of Creativity" (Chaya Meiri-Minerby, Naomi Casuto, Leah Tzur). The subsection on "Hebrew Language and Culture for Immigrants" includes "'Roots' and 'Treetops' What Kind of Hebrew Should Be Taught and Learned in the Hebrew Language Ulpan?" (Riva S. Perlmutter); "Jewish Music as a Mirror of History" (Zeev Nusimovici); and "Jewish and Israeli Identity Among Immigrants" (Moshe Adorian). The "Special Populations" subsection includes "Learning Disabilities in the Adult World" (Israel Winkler); "Is There a Need for an Alternative to the Group in Parent Training?" (Rina Cohen); and "Facilitating Older Adult Learning" (Pnina Lampert Tzabari). The Happenings and Publications section includes five papers: "Encounter between Israelis, Palestinians and Citizens of Arab Countries" (Ephraim Lapid); "Learning to Live Together in the Middle East--A Personal Perspective" (Ruth Blum); "An Adult Education Course for Participants from Developing Countries" (Moshe Adorian); "In Memorium Shulamit Katznelson" (Editors); and a report on 11 publications published in 1998-99 by the Israeli Ministry of Education "Publications: The Cream of the Crop" (Yehudit Orensztajn). (KC)

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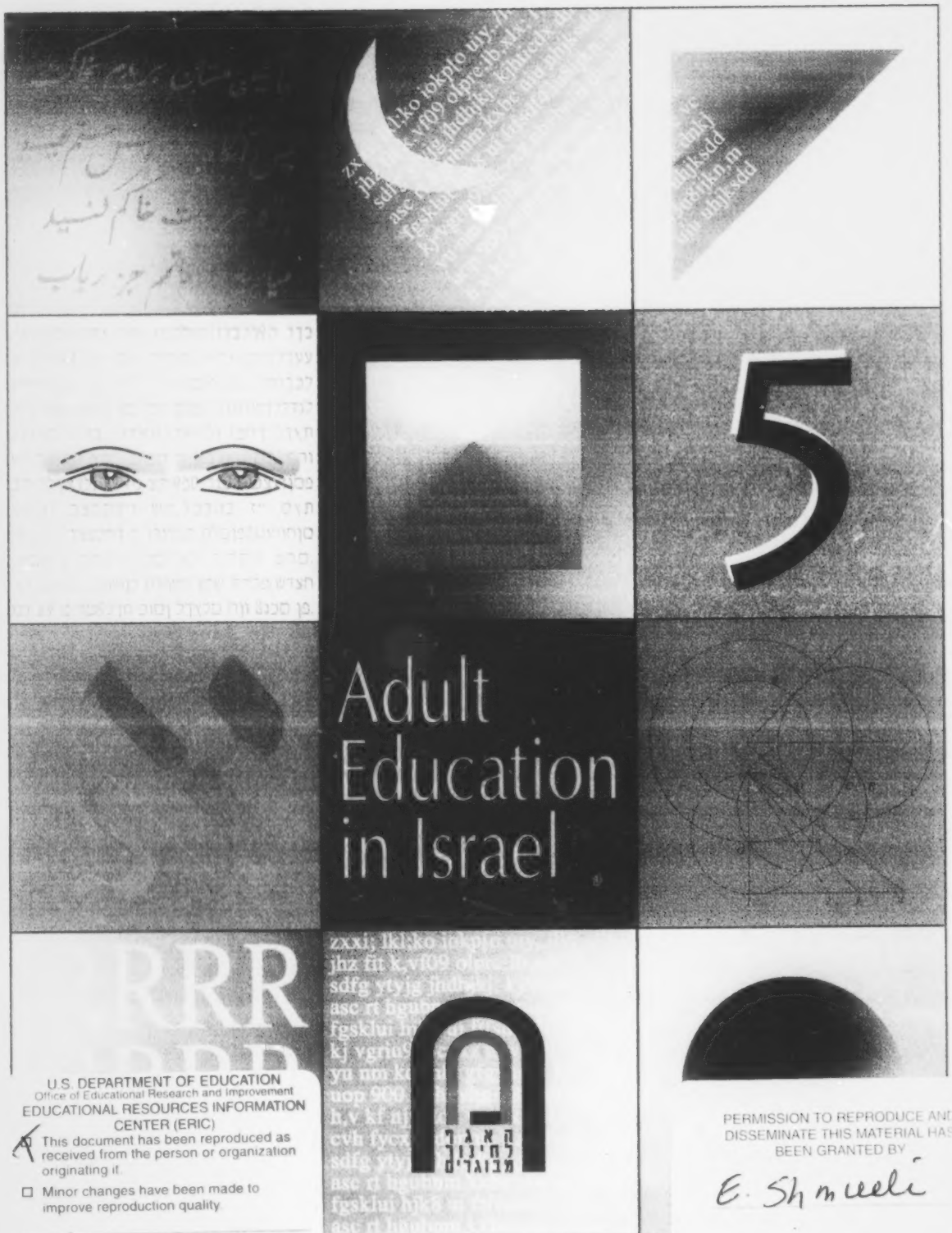

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Adult Education Division

ADULT EDUCATION IN ISRAEL

V

Jerusalem, 1999

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Editors' Notes

The editors would like to note that it was not an easy task organizing a journal whose central theme is the Didactics of Adult Education. The reason for the difficulty is that in Israel, there are only a few individuals who deal in the theory and research aspects of Didactics. On the other hand, there are many who do teach adults and have thus acquired a great deal of practical experience only. Despite that, many of you, in thinking momentarily about your practical work, have agreed to ponder the question of the Didactic relevance of your life's work.

Most of the enclosed articles are translations of ones that appeared in *Gadish,* the annual journal of Adult Education published in Hebrew. We have attempted to collate the vast amount of material received and organize it according to areas of activity in the Adult Education Division, then to classify the articles according to different aspects of Adult Education Didactics. The three major fields are:

- Learning for Adults
- Hebrew Language and Culture for Immigrants
- Special Populations (adults with learning disabilities, senior citizens and parents)

Thank you to those who have written and contributed these various articles. We would like to express our appreciation to the authors who have constructively criticized their Didactic work, thereby providing the germinating seeds for the formation of a theoretical basis in the field.

As in every such publication, the journal offers general topics connected to methodologies and trends in Adult Education. We are pleased to present to you two relevant, timely general topics that are crucial for understanding the influence of the world of technology and information on the life of the adult and his ability to learn. The editors wish to thank Dr. Rachel Tokatli and Dr. Israel Katz who have dealt with these topics in such an interesting and absorbing manner.

We hope that this journal will also provide interested readers with a comprehensive, accurate view about that which is transpiring in Israel today, Israeli participation in conferences, significant happenings abroad, and the publications of the Division of Adult Education. Exchanges of ideas and concepts, theoretical implications, occurrences in Israeli Adult Education institutions - we take pride in presenting it all to you in this, our fifth journal of Adult Education in Israel.

Preface

Meir Peretz

As in other editions, Adult Education #5 is dedicated to a central theme; this time, the topic is "The Didactics of Adult Education". The subject, although exciting and relevant, is complex and fraught with controversy.

What is the reason for the complexity of the issue? First of all, the topic is relatively new. General Didactics, from which several Specialized Didactics have evolved into separate professions, has a long history. By contrast, the Didactics of Adult Education as a scientifically based subject is very young. Even if we have determined that in the past half century there have been significant changes in Adult Education in general, the same development has not necessarily occurred in Didactics for Adults. We are speaking in terms of the past twenty to thirty years in which significant developments have taken place.

The Didactics of Adult Education underwent, and is still undergoing today, a difficult dialectic process. This is due to the various sources that have influenced it, especially General Didactics. Even today, there are experts who claim that there is no difference between Didactics for teaching youth and Didactics for teaching adults: i.e., one can readily apply educational principles, meant for children and youth, to adults. The need for establishing Didactics for Adult Education was actually born out of a need to separate Adult Education Didactics from General Didactics. Today, there is an almost total consensus that teaching adults is a specialized branch within general education.

Although we are only at the beginning of the road in this field, a mass of printed - and internet - matter in Adult Education already exists. However, very few books or articles relate to the Didactics of teaching adults as a discrete, formed and specialized discipline. Those who do relate to it as a field

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in and of its own, are hesitant to establish special rules and specialized methods. This tendency to be over - cautious is natural and plausible.

It is evident that in most fields of endeavor, practice preceded theory. Isn't it clear, for example, that prior to the subject of Agronomics, agriculture existed? Therefore, the process - a really positive one - is to begin by working before theorizing. Thus, we launch the process with very specific and narrow tracks, such as the Didactics of teaching mathematics, literature, languages and other courses for adults. These specific professions are certainly beneficial, and we can assume that in due time, based on all the different Didactic pathways established, an all - encompassing discipline will be formed. This develop -mental process is well recognized in other scientific and theoretical fields.

As aforesaid, the Israeli Adult Education system deals only to a very limited extent with the general theories of Didactics for Adults. In most of the articles, the authors are individuals active in very specific fields of Adult Education, who reviewed and analyzed their work, then presented their Didactic conclusions in terms of their own specific subjects.

As we indicated in *Adult Education #4,* we organized this journal according to topics, that is, a collection of articles in a specific field to be analyzed from all angles, approaches, and points of view. Not all the articles are related to pure Didactics, as is very obvious in the section dealing with Hebrew Language and Culture for Immigrants. It is also possible that in the articles dealing with Special Populations, the Didactic viewpoint is not always relevant and obvious. This points to the fact that actually it is very difficult to construct barriers between different aspects of Adult Education, and, furthermore, it leads us to ask the question whether it is really necessary to do so. How complex and tortuous is the process of building and structuring Didactics for Adults!

In this journal, as in preceding ones, there are standard sections. The first - General Views of Adult Education - has major implications, especially in this

specific journal, since the articles relate to issues that have direct influence on Adult Education, learning habits, study and knowledge.

It is both my privilege and obligation to thank the Academics who consistently convey to Adult Educators, through our journal, the results of their research and theoretical approaches. I must also thank my many colleagues who work in various institutions and the staff in the Division who, while working daily in a demanding field, spent the time required to write these articles. Many thanks, likewise, to those who have aided, each in his/her own special way and style. Special thanks go to the editors, Dr. Paul Kirmayer and Ms. Serena Michaelson, who have worked devotedly and faithfully these past few years in planning, collecting, correcting and editing material, and implementing its publication.

General Views of Adult Education

The effects of social, technological and personal changes on the learning habits of adults

Rachel Tokatli

Introduction

Changes in personal and public lives create new conditions in which obscure elements cloud the clear vision of the past. The sharper and more meaningful the change, the greater the degree of uncertainty it engenders. To understand its essence and significance and provide tools to adequately cope with it, renewed learning must be undertaken (Jarvis, P., 1985, Ch. 1). The characteristic of the change and the pace at which it takes place affects not only the scope and depth of the learning needed, its aims and contents, but also the methods and quality of the learning process. Since changes occur continually and accompany people throughout their lives, the learning process must likewise take place all along, including the years of maturity and old age. This process is accomplished both by conscious and planned action and, subconsciously, as a reaction to the daily changes in life. Material changes can take place in the social, cultural and technological spheres, as well as at the level of individuals and their immediate environment. Further on we shall examine the correlation between the assortment of these changes and their effect on the learning of adult people.

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A. Transition to open knowledge in society and its institutions and its effect on adult learning

Open study in Jewish and Greek cultures

In the course of human history the dominant ruling, cultural and intellectual elite classes made a distinction between 'important' knowledge made available only to elect people, and limited knowledge intended by the elite classes only for use by selected groups of people from among the general population (Jung, M., 1973, pp 436-463). Control over the dissemination of knowledge was based on the recognition that it was a source of power to its possessors. Furthermore, guided ignorance achieved either by preventing full or partial knowledge from reaching the people, or even by spreading false information or half truths, can also be regarded as an important source of power (Funkenstein and Steinsalz, 1987, p. 10).

Social concepts concerning control of knowledge and of ignorance affect the learning habits of adults. One can distinguish between openly available knowledge accessible to all people of the society, that can be studied and critically examined according to defined, accepted rules, and between restricted knowledge that is accessible only to specific groups according to rules known only to those belonging to them, such as sects of priests, casts or closed guilds of trade groups. In the history of mankind, the transition from the concept of restricted information to the recognition for need of accessible knowledge occurred first in Jewish and Greek societies although, even within these, some segments were excluded from sharing in the studies (Funkenstein and Steinsalz, 1987, Chapter C). In the course of the transition periods study processes also underwent changes.

The fundamental changes in accessibility of knowledge evoked in the Jewish people the acceptance of the quest for discussion and critical debate on the various attitudes as a desirable method of learning. The study of the Tora which in earlier generations had been the realm of only privileged classes like

the priesthood became, under the leadership of Ezra the Scribe, an objective open to all - in the sense "the crown of the Tora lies neglected in a corner and is available to anyone who wants to take part (of it)" (Funkenstein and Steinsalz, 1987, Chapter C). Sanction was thus granted to open meeting houses of study for all men (not women), excluding illiterates and other marginal groups. Students were now able to engage in these institutes in logical debates, in exegesis and decisions given to negotiation. The more general population was encouraged to devote time to learning the Tora by simpler means such as participation in study classes, listening to lectures and daily repetition of what had been learned.

The open approach to knowledge also created in the Greek culture a revolution in the method of study. The law book of the Greek society was not devised by priests or judges belonging to given casts, but by relatively open systems of members of the male population, the polis citizenry. A tradition of law interpretation came into being that strove to address rational judicial proof in light of legal principles and criteria. Debates about the interpretation of law led to the development of the method of rational thinking through which a logical search of fundamental problems and principles became possible. The legitimisation of the study method through logical debate and rational proof created a culture that made possible the development of theoretical mathematical proof, first expounded in the theorems of Pythagoras and Euclide and continued in the development of the law of logic by Aristotle. The law of logic thus became the basis of rules open to all, in light of which scientific theories were cultivated (Funkenstein and Steinsalz, 1987, Chapter 5). In later generations, freedom of discussion in the course of study and teaching became well established in the universities for higher education, as was the systematic critique of science, knowledge in general, the society and its institutions.

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Closed and open societies in Christianity

Though the Catholic church had open access to knowledge to gifted people of all social strata, it jealously guarded church knowledge from becoming accessible to anyone who did not dedicate himself to a cleric vocation. Fear of defection and apostasy induced the prohibition of reading in the holy scriptures to diletants, limiting the masses to learning only by listening to the preaching of the clergy and by looking at the didactic paintings that covered the walls of the churches. Autonomous reading by the masses was practically impossible because most were illiterate. Thus the church maintained its uncontested status as the mediator between believers and God. Protestantism rebelled against the Catholic church and eliminated the need for privileged intermediaries of the church elite. It opened up the possibility for anyone capable of reading to acquire theological insight. Reading holy scriptures became therefore a new way for believers to study their faith.

The ideal of openness of knowledge for the masses during the Enlightenment

During the eighteenth century, the ideal of spreading enlightenment to the masses as a precondition for the salvation of man was based on the assumption that all mankind shares in common sense whose main attributes are the ability to exercise judgement, to learn and acquire knowledge. According to this approach, common sense prevails even when divergence of views arise out of specialisation of knowledge in various fields, because people share a common civilisation in an enlightened society (Funkenstein and Steinsalz, 1987, Chapter 9). This became the basis to awaken education and the moral and spiritual justification to establish literacy institutions for the masses. But the enlightened philanthropists who set up these institutions for the simple folk were the authorities who determined what and how things should be studied. The 'knowledgeable' elite dictated the study programs, their contents and methods that rested on the assumption that studies should be

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accepted passively. While this enlightened elite actively participated in discussion groups, wrote, read, debated, and was engaged in scientific research, it imposed authoritative learning methods on the working masses, thus perpetuating their inferior and depressed status in society (Freire, P. 1970, Ch.1).

New study methods in the 'Folk High School'

An exception to this rule was the 'Folk High School' established in Denmark by pastor Grundtwig, an example widely emulated in the Scandinavian countries, North Europe and North America. The concept upon which this institution was founded was that educational action must evolve out of a live and free experience, esteem and respect for the natural law of human life. The method of study at the Folk High School was expressed mainly in the interaction with the living language (as opposed to the traditional custom that bestowed on dead Latin an esoteric importance as the preferred language of study), in song and joy. Reading from books was an aid, not a main source of learning and means of moulding life. Education focused on struggling with live issues, thus developing historical awareness. Tight and live communication between the teaching staff and the students was a hallmark of the institute (Bugge, E.K. 1983, pp 211-225). The students at the Folk High School participated in making decisions on the processes of study, teachers lived in the same place and relationships were based on equality. Study methods which combine discussion and debate, prompting questions, instigating examination and inquiry, were furthered by this institution also in social circles outside the traditional intellectual elite. In the course of time, many graduates of this school became involved in the political and social leadership of Denmark.

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Democratisation of knowledge in labor organisations

With the growing strength of labor organisations in the nineteenth century, Adult Education developed in a new direction - democracy. The labor union leaders attached to the democratic meaning of education a significance that extended beyond mere equal technical accessibility to learning. In their view, 'democracy' also meant participation in power and representation in the decision making forums (Meighan, R., 1994, Ch. 18). This attitude corresponded with the views of Jefferson, president of the USA, who expounded, in 1820, that education imparts to the simple man the tools of personal domination and self-realisation (Knowles, M.S. & Klevins, M., 1982, pp 15-24). The decisions concerning education embraced the aims of the studies, programs and the learning methods. In the educational institutes active in Europe and in the USA, adult workers acquired general knowledge as well as in-depth knowledge in social, national, economic and labor relation fields. One of the important aims of this educational system was to develop a labor leadership.

The new study methods introduced in these colléges met these aims and programs. Learning limited knowledge by rote acquired passively from authoritative teachers was replaced by investigations and debates leading to conclusions and critique; analysing of concrete problems and devising solutions to them; role playing in simulated negotiations, posing incisive questions and experiencing leadership roles. This active and initiating learning process reinforced assertiveness among the students, encouraged mobility in the status ladder of the labor class and raised its prestige and power in society at large.

Closed and open knowledge in the 20th century

Education of adult people became a recognised need in many countries in the 20th century. It received much drive for expansion of the designated populations, including women and various minorities. Institutes and organisations sprang up, developing many variegated and specialised professions, some affecting the daily lives of individual students and their occupation, and some related to specific groups in the population; some related to literacy and enlightenment in the various levels of learning and some stressing assertiveness and leadership; some specialising on human studies and capabilities, physical and mental health and others encouraging philosophical contemplation of the universe and eternity; some concentrating on the social, political and professional environment and some investigating humanity and its history. At the same time, different attitudes to study and teaching adults developed. They were largely influenced by the prevalent political and social regime and the learning culture of the societies concerned.

In classifying educational schools of thought, a general distinction is made between the closed / authoritative and the open /democratic perspectives. In closed, totalitarian regimes like communism and fundamentalism, the study contents are dictated and teaching methods tend to be authoritative, suppressing self expression of the students. The teacher and the school book are the reference and source for the correct, unchallenged answer; discipline is imposed by intimidation and punishment, learning is passive, unquestioned acquiescence is attained mainly through learning by rote, repetition, exercises and absolute acceptance of the dictated, unchallenged correct answer.

The collapse of communist regimes in Europe led, in the countries of the former Soviet Union, to a process of opening to a change of content and responsiveness to the demand of the market for Adult Education. The system must now come to terms with the duality caused by the encounter of former conservative learning methods and the new attitudes imported from the West.

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In developing countries, the traditional learning culture is also typified by an authoritative hierarchy that sets study contents by the relevant authorities, that indoctrinates through imitation and learning by rote and repetition. Such, to a large degree, were the teaching methods up to the not too distant past in imparting reading, writing and basic literacy. Freire's appeal to the educators to prepare the designated population for active consciousness towards the stage in which the participants themselves would determine their needs, brought about a sharp switch in the attitude towards learning. This implied that students had to shake off the shackles of their oppressed status and begin to understand their situation and environment before they would work out the desired change with their teachers and decide on the direction and aims learning would lead them to, and on the methods by which to reach their goals (Freire, P., 1970).

In many developing countries, the 'Western' attitude to self determination was integrated with the traditional methods and the Western ways. Thus, combining a self-chosen subject of study with the performance of a play and reading a relevant text exemplifies this trend (Nadler, L., 1982, pp. 187-196).

The most significant changes towards open Adult Education occurred in the countries of the West during the 20th century. True, for various reasons, even in these societies not all knowledge is accessible to all. First, because of the explosion in the quantity of knowledge that doubles itself at a dizzying rate and makes it impossible to master the wealth of material. Specialisation in each discipline sprouts incessantly and people penetrate to greater depth in ever narrower fields. A situation thus comes about that greater erudition is attained in more confined domains, coupled with greater ignorance in other areas regarded as irrelevant. The experts convey to the general public only partial, superficial knowledge in popular articles and the media. Another reason for partial restriction of knowledge lies in the fact that spreading it in public is conceived as damaging by its possessors. In matters of security, for instance, in spying or knowledge about atoms, compartmentalisation is

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deemed essential, whereas in other areas such as pornography, crime and drugs, partial concealment is perceived to protect the public. There is also suppression of knowledge, or deliberate spread of false information (disinformation), purporting to protect the credibility and honor of public institutions. Another reason for partial restriction is the tendency of scientists to ignore facts or occurrences that do not suit the dominant paradigm or the existent theories (Funkenstein and Steinsalz, 1987, Chapter 13). Opinions are being voiced lately to refrain from pushing aside atypical thoughts as being insignificant or marginal, but to pursue qualitative research in order to investigate and explain them. A special reason to the restriction of information rests on the view that the knowledge of some things does not fit the personal, social, professional or status position of the originator. In a class dominated regime, a person is raised to occupy the functions of a given status and to ignore functions belonging to other statuses (Raynor, J., 1972). Value changes and democratisation in Western societies flaw these traditional distinctions to some extent. Nevertheless, access to knowledge and the democratic right to equal availability of education have not obviated the prevalence of social gaps caused by other criteria, some based on achievement, such as: acquired technocratical status, economic, academic and cultural status, others based on ascription, such as ethnic descent or religious attachment.

Open views on study relate to rights, contents and learning methods. Access to formal and informal educational programs opened to a large extent and became universally available. This openness encouraged the establishment of public and private enterprises in many, highly versified study projects, for adults of all levels. The joining of large numbers to participate in these schemes awakened educators to review questions of substance, aims, quality and results, including issues of the study of teaching and learning methods.

World-views, political values, merit, economic efficiency and usefulness, as well as professional-educational considerations, all play a part in the decision process of the desirable teaching methods to be employed. Democratic

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attitudes wrestle with autocratic and authoritative habits that dominate sizeable portions of the field work. Educators who advocate autonomous learning emphasize such matters as unregimented thinking, relating to interests relevant to the students and consideration of their experience in life; increasing creativity, dynamism, participation and acceptance of responsibility by the students; encouraging students' awareness to their right and duty to take part in learning method decisions, to critisize the process and to defend the rights of the clients vis-à-vis those who offer the service. These concepts yield participative and andragogic learning processes whose main principle is joint choice of aims and methods, genuine concern of the educators for the needs of the students and their experience, responsibility of the students for the learning process and their own achievements, and ensuring the role that teachers should play as educators and advisors who concentrate mainly on developing the keys to knowledge resources and encouraging active study and independence (Meighan, R., 1994, Ch. 7; Knowles, M.s., 1885, Ch. 1). In many areas like family studies, workshops for assertiveness, support groups, leadership development, development of work teams, political studies and more, guided discussions and role playing became, in fact, the main vehicle of study. These activities were mainly realised in informal studies that do not lead to academic grading or to formal professional classification.

The growing demand of adults to complete high school education and participate in higher studies brought about the rise of external schools for adult high-school education and the opening of universities and colleges for higher education for this population, both formal for degrees as well as informal without degree or diplomas. One should mention that a number of universities and colleges introduced, already in the 19th century, the granting of external degrees. In these institutes, the main change constituted in breaching the tight formality of the relationships between lecturers and students and in the expansion of the consideration for the needs of adult students. Nevertheless, the control over the study programs and the selection of the students generally

remained in the hands of the academic institute. Likewise, the traditional academic methods were maintained, or even enhanced, like lectures, exercises, lab and field research, in light of scientific criteria. In the institutes for higher learning of professions, the demand for practical experience and internship was introduced before certification to practice a profession was to be granted.

Open universities who have dispensed with the need for physical walls of buildings and have enabled every person, wherever he is, to find his place, deserve to be specially noted. With that scheme, however, students who are not endowed with a sufficiently strong dose of self-discipline and capacity for self study, are put off. This method is based largely on independent reading with relatively little support from the guide, either through communication or by direct meetings, while the academic demand for papers and exams are identical to the regular universities. Learning enrichments by multi media means, mobile laboratories, set meetings with instructors and by central lectures through distant communication means (satellites), are designed to ease the burden of the student to master the learning material in this framework.

Economic inducements have lately caused foreign universities to establish in Israel branches which confer degrees granted by their institution to any student by lowering academic requirements, at times to minimal levels. The degrees thus granted entitle the receivers to increments in salary or higher status positions in public employment, but only few enjoy the recognition of the Board of Higher Education. The study methods employed by these branches include lectures, workshops, self reading, paper writing and personal guidance in writing final papers. In some cases, the students are required to be present for a period of time at the home base of the university abroad.

Meeting of cultures and pluralism of cultures

The increase of international mobility of populations, tourism and emigration, has caused many inter-cultural encounters, leading to pluralistic societies. Naturally, meeting strangers causes suspicion and rejection. When the foreigners are immigrants who come to settle and share their lives with the indigenous population, both the latter and the former become subject to suspicions of the other party. Fear, prejudice and rejection are rampant, often resulting in mutual stressed isolation that can degenerate into violence. Such changes call for special efforts to set up educational enterprises designed to promote living together within larger communal frameworks. Exposure in getting to know the foreigner, analysing one's negative reactions, accepting the existence of someone different and developing empathy for his problems may reduce the tensions and result in positive feelings, discard prejudices and encourage association (Yaron, K, & Poggeler, F., 1993, pp. 259-265). In a pluralistic and competitive society, this type of activity for attaining such aims is likely to prevent a social explosion. Achievement of this purpose requires unusual learning methods such as: the Ulpan method of intensive courses for learning the language of the land of immigration mixed with some smattering of the language of the immigrants, mutual introduction of the respective cultures, indigenous songs, dances, dress, eating habits, manners and folk tales; group discussions on feelings of apprehension and rejection, personal stories and history of the students and their families, showing pictures and use of personal names, description of the past, problems of the present and expectations and dreams of the future; defining common aims and activities that may achieve them, joint entertainment. Mass communication activities that portrays foreign cultures probably reduces the degree of apprehension in face of confronting the 'stranger'. All the same, routine education will not do away with tensions, resentments and feelings of deprivation which originate in a discriminating society that fails to make political adjustments to accommodate the absorption of immigration.

Changes of cultural norms related to adult education

The accessibility of knowledge and learning opportunities to an ever increasing circle of people has changed the cultural norms in adult education in many societies. Age related norms expressing attitudes, in any social environment, concerning the legitimacy of people to engage in studies at various stages in life, have undergone far-reaching changes. So have norms reflecting attitudes and expectations concerning the rights of women to study, and norms concerning ethnic affinity and the rights of people of any ethnic origin to be acceptable in any educational institute. In post-modern societies, the traditional stigmas and stereotypes attached to the capacities of adults of various ethnic origins in the field of studies are progressively disintegrating.

Attitudes to these norms, stigmas and stereotypes are expressed in the 'hidden' curriculum of the learning institutes, including those for adult education. The 'hidden' curriculum conveys to the prospective student; by implication, the unspoken expectations concerning their personal aptness to succeed in studies, the required qualification, the demanded motivational drive to attain the intermediate and long term aims (Meighan, R., Part Two, 1994; Osborn, M. & Hopper, E., 1975, pp. 24-25).

The changes taking place in the social norms of these subjects have an impact on the steadily increasing participation of adults of all age groups, from all social strata and from all levels of education, in both formal and informal study programs. These changes also induce open study methods which, in turn, enhance the assertiveness and participation of the students.

B. Effect of modern technology on adult study methods

Early learning methods

The prevailing technological level in any society determines to a great extent the learning methods in use at the time. In the early days in which the prevalent technology was primitive, one may assume that learning methods were reduced to listening to oral explanations verbally transmitted, to personal experience, demonstration, observation, and emulation. These methods relied on direct communication, on face to face encounters, and on personal contact between teacher and pupil. Chance experience and creative efforts by talented people brought about technological improvements and development of tools for use in trade, warfare, hunting, fishing, agriculture and building. In the various arts, tools that enabled the transmission of messages to groups of people of all ages were also perfected. These were the means by which humans expressed feelings and desires, thoughts and ideas, learned of deeds of people of glory, of the lives of the holy and heroic and the experience of the gods.

With the advance of painting and sculpture, learning went beyond the need for direct physical contact between the originator of the message and its receipients, who could now learn directly from drawings and agreed symbols in their culture. In early and ancient sites, the evidence of antique cultures has been preserved in drawings on walls and sculptures aggrandising the local gods. Alongside artistic creation for its own sake, painting in various technologies was used in ancient times for visual illustration as teaching aids.

The invention of writing facilitated learning from writings by authors and philosophers. Learning methods were further enhanced by movable materials that would serve as intermediaries over distance between the originator, teacher and students.

The distance provided by the mediating technologies reduced, to some extent, the dependency of the students on the explanation of the teacher. Though people heard the tales behind the pictures and their formal lessons, it was inevitable that fanciful imagination and poor memory would ascribe to pictures different meanings, adding or subtracting or altering, as fancied. They read the writings but would give free reign to their thoughts and their understanding of them. Nonetheless, it may be assumed that the diverging interpretations moved within the boundaries of the culture in which they originated. Writings were clearer than drawings since they more explicitly described in words thoughts, intent and events. But access to them was confined to few especially so since the writing symbols were esoteric and known only to the elite. Whoever strove to learn beyond what he had absorbed in the daily routine from his immediate 'teachers', would reach the stone inscriptions with greater ease than the well guarded writings held in the temples, convents or academies. In most societies, reading the esoteric writings was restricted to the elite class who were mostly religious priests. During the medieval period in Europe, when the church prohibited reading the holy scriptures except to the casts belonging to monasteries, paintings on the church walls served as visual illustrations of what the priests wanted to convey in their sermons to their flock who were, for the most part, illiterate.

In the historical perspective, writing and various arts like painting, sculpture, dance and stage craft, song, story telling and instrument playing, served in ancient times to express and perpetuate thoughts and ideas, beliefs, stories, songs and fables. Writing also facilitated the fixed formulation of laws and norms of conduct. The constantly expanding human store of knowledge was transmitted in smaller circles through reading, contemplation and thought, and among larger circles through illustration, emulation, explanation and learning by rote, experience, practice and training.

The age of printing

The invention of printing wrought in Western civilisation a decisive transformation in the learning methods and their consequences. In one fell swoop it became possible to distribute written works in large numbers. The manuscript went through a metamorphosis and became a printed and duplicated book. Eisenstein maintains that the new process did not cause a cessation of the culture of pictures and the transition to an exclusive culture of printed words. On the contrary, the new process enabled the multiplication and dissemination of the works of art of painters and sculptors alongside the books of writers, playwrights and poets. It also opened the door to the enrichment of text by illustrations and of scientific books by visual presentations like graphics, tables, sketches, diagrams, mathematical formulas, charts and maps. This revolution in scientific communication facilitated avoidance of verbal effusiveness caused by translation from one language to another (Eisenstein, L.E., 1980, pp. 99-106).

The invention of printing led to the creation of a new culture-related industry whose decisive effect on the cultural landscape in Western Europe and the entire world continues to the present day. The printing industry decidedly exerted its influence on the accumulative learning experience of mankind. It made it possible for the Greek cultural heritage, as well as books of art and literature, to be spread all over Europe, thus giving the impetus for the unfolding of the Renaissance. It disseminated the holy scriptures translated into the vernacular of many people, thus overcoming the strictures of the church to reading them. At the same time, printing presses disseminated Luther's writings, thus contributing to the outbreak of the Protestant reformation. Printing promulgated the scientific books of Isaac Newton, Copernicus, Galileo and others, which contained mathematical formulae and precise presentations of inventions with visual scientific illustrations, thus propelling the advance of modern science (Eisenstein, L.E., 1980, pp. 99-106).

In light of this abundance of printed sources, reading books and discussing their contents became the mainstay of literate adult students.

The industrial age

Technological and economic developments in the industrial age in Europe and the USA had a dramatic effect on the need for adult education and on learning methods. New transmission technologies - steamships, trains, telegraph and telephone - furthered the growth and circulation of the printed and illustrated press. The expanding readership learned what was happening in the diverse fields of life in the world and in societies. The labor press served also as instructive guidance to learning. Reading the paper, discussing actualities and the situation in the labor movement, readers' reactions in letters, all became important ways in the learning process of adults, in addition to the organised frontal lectures and lessons.

In the wake of technological changes in industry and production, new occupations and diverse specialisation developed, some requiring little skill but others demanding much professionalism, some monotonous and tedious causing frustration among workers because of their elementary application, while others demanded new and complex knowledge to be learned in order to master the little known machines and the novel, unfamiliar production processes and tasks. Training and in-service training of adults in simple, mostly on the job skills, required mainly instruction and explanation, demonstration, copying, and experience under the guidance of an instructor. On the other hand, retraining in more complex capacities needed in-depth learning of theories and technological and scientific explanations.

The post industrial age

The dramatic technological developments in the 20th century, an era of complex electronic instruments, movies and communications, computers and satellites, necessitated constant training and retraining in many changing and new professions. As the world became a 'global village', new organisations in economies and societies began to adjust themselves to the increasing growth of specialised goods, new avenues in banking, in marketing and advertising, changing tastes for fashion goods, re-grading of goods, commerce, trade and investment to international levels. Modern construction, increase of specialised production, changes of priorities, new global labor distribution and perpetual changes in the required professions needed changes in the styles of learning. Toward the third millennium, as constant change has become rather a routine phenomenon in the lives of post industrial firms, employees are expected to continually update their professional knowledge, to abandon obsolete jobs and change them to new ones, to compete and rise in status in conglomerate firms and institutions in which size and concentration, decentralisation and extreme specialisation, all function chaotically side by side. The heavy traffic congestion during rush hours and the opening of alternative employment possibilities through electronic communication cause the inclination among some groups to seek alternate employment, like mothers of young children acquiring new professions which enable them to work from home.

Constant qualification extension programs have become an integral routine in the lives of employees in developed societies. Learning methods are diverse and flexible. Learning flexibility has become a matter of principle: from training to expertise emphasis has turned to flexpertise. Where programs have proven successful the qualification extension courses are adapted to specific-function learning, to improving employees' capabilities and catering to the needs of both employers and workers. The learning process may be conducted in formal or informal educational facilities or at the company location. The methods employed are adapted to the task objective and include

lectures, demonstration emulation, experience, simulation, role playing, study trips, reading, discussions, project implementation, etc. In most of these strategies conventional learning aids are not shunned, like overhead projector, audio visual tapes, books, notebooks, and the traditional chalk and blackboard, which have not gone out of fashion in spite of their antiquity and simple technology. Very up-to-date methods are certainly not neglected, such as personal computers, interactive inquiry by modem, close circuit television and so forth.

The stunning advances in the computer and telecommunication technologies have turned computerised communication into a decisive factor in shaping the latest educational endeavors. A phenomenal medium for transmitting knowledge and communication over unlimited physical distances between participants in teaching-learning-research processes has been opened. Interactive connections are established by this method, allowing didactic teaching, raising suggestions, exchanging ideas, exchanging opinions in a dialogue among a large number of people, and receiving feedback. It facilitates support from huge data bases and study from a distance, allowing collection of data for research, editing and analysis (Ortner, Z., 1994, pp. 67-87). These methods demand new approaches to thinking, systematic pre-defined performing skills and unrestricted collaboration by the students.

Distance education for adults started in the 18th century and continued for many generations through direct correspondence between teachers and pupils. Electronic communication has extended this method to an infinite degree by its instantaneous accessibility to a large number of students in regular studies, among them high-school and university studies that grant diplomas and academic degrees. But this method demands much self discipline and strong motivation. The new technologies of computerised communication have eliminated the time loss occasioned by mail service and the total isolation through the written correspondence, but not the self discipline required of the students. Furthermore, observation of the rules required by the electronic

medium is expected. In reality, various programs like those proposed by the open universities try to compensate for the lack of live group discussion and regular meetings with the teachers by the known conventional methods: written and illustrated material, video tape recorded lessons, mobile labs and periodic meetings with the tutors and teachers (Grebelski, O., 1994, pp. 60-66). The various distance learning-teaching methods are particularly adapted to learners living in remote or poorly populated areas for whom this is the only way to engage in formal studies. They connect students to central high-studies institutions, yet also place impediments in the way of those who have difficulties in adapting to these methods (Govrin, Sh. H., 1994, pp. 90-99).

Dissemination by television of educational or random programs takes place all the time. These broadcasts, particularly the educational ones, can serve as a basis for discussion, analysis of situations and, occasionally, for systematic learning. But powerful as it is, it is a single track channel. Watching educational television programs directly or by video tapes publicised on their behalf, even if considering that cable television allows for some kind of interactivity, requires the development of awareness to the need for independent and critical thinking among the viewers. This goes for the programs themselves, as well as for the advertisements that flood viewers of this inexhaustible multi-senses medium.

Development of air, land and sea traffic opened new channels, in the 20th century, for informal learning by study trips around the world. Popular tourism offers to the multitudes from all social strata the opportunity of learning from direct experience, from viewing different landscapes, grandiose architectural monuments and works of art, and from live contact with people of different cultures and languages, customs, food, folklore and little known regimes. All senses become involved in these trips and learning is interactive and live. Dramatic developments in photography make picture taking,

arrangement in albums and repeated viewing after returning home an integral part of this learning method. Some say it is the pleasant conclusion of the trip.

Fusion of old and new

Communication technologies were and very much remain an important basis for the accepted learning processes and for their alteration over the generations. The abundant means at the disposal of those engaged in education is enormously complex and diverse. They include direct inter personal communication, simple connections between individuals and groups as well as elaborate systems and advanced technologies at the service of people at large. Modern inventions have not eliminated the use of simple means of communication in the learning process. In fact, the very advances of modern methods have often contributed to the improvement and refinement of conventional means. Printing, for instance, serves the preparation of text reading and interaction between the teacher and his students in the settings of long distance electronic studies (Knox, A., 1993, page 145).

The indispensability of books and other simple means of learning has not been eliminated, running parallel with mass communication, electronic communication and tourist transporting airplanes. Lectures and reading, discussions and workshops, simulation and lab experimentation, theater shows and on foot excursions -- all still constitute daily learning means one cannot forgo. Printed letters and drawings, pictures and lithographs - their marvel has not faded nor has their unique and intimate flavor been lost.

Technological education alone will not solve educational and difficult training problems that are caused by the economic and social plight of the disadvantaged groups, considered the fringe of society, such as the compelled unenployed, foreign workers and weak minorities. Among these groups, deprivation of opportunity because of a hostile and harsh environment causes

both a lack of motivation and an inability to learn. Moreover, in spite of the great spread and enormous variety of the means of learning which facilitate widespread activities that transcend geographical and physical confines, hundreds of millions of people walking on this globe have yet to actualise their basic human right to learn. The prospect of correcting this impairment is dim and not encouraging (MacBride, S. 1980, pp. 47-67). The advanced technologies of teaching the near and the distant have not yet eliminated ignorance - the big contributing factor to unemployment and general backwardness; it has not yet given every human being an equal chance for a second opportunity to bridge the gap in the labor market; to eliminate feelings of deprivation of the fringe groups; to offer a job opportunity and self respect to every unemployed person; to exploit the treasures and pleasures of knowledge of cultures spread throughout this world. It seems no technological perfection of teaching and learning methods can provide radical solutions to this distressing plight.

C. Effect of personal changes on adult learning habits

The transformation of humans in the course of their lives affects their preferred learning habits. Various factors contribute to these changes, among them: age, family status, location of domicile, vocation, schooling, experience, intelligence, health and the immediate physical and human environment, all leaving their imprint on the types of learners whose preferred ways of learning are given, to a considerable degree, to predictability.

The continued march of age, counted chronologically with the ticking of the biological clock, is perceived by experts as one of the dominant factors in the personality changes of a person throughout life (Tokatli, R., 1995, pp. 23-40). The other variables enumerated above are, in one way or another, also related to age, as is their influence on education. Let us examine relationships between

the changing profiles of personal factors in the course of a person's life cycle (Levenson, P., 1978) and the preferred learning habits accompanying them.

Young adults

Young people are in a period of acquisition, the building and expansion of their lives. Generally, their aspirations are set on acquiring a profession and building the beginning of their career, on shaping their intimate relationship and founding a family. Their eyes are focused on a prolonged future and they paint it with the brush of their imagination. In certain cultures, their brief life experience, relative to their life expectancy, is linked mostly to studies; in others - to various combinations between studies and work; and, in the Israeli society, also to the decisive experience of military service. Their health is fine, their physical fitness is at its best and they exude youthful energy and an accelerated life tempo. Their intellectual capacity and mental alertness are in good shape. Their 'fluid' intelligence, which includes memory, an ability to wrestle with complex neuro-physiological problems, the capability to think in abstract terms about abstract relationships and constructions, are at peak performance (Kimmel, CD., Ch. 4). Time at the disposal of these youngsters is tight. They battle with intertwining pressures of aims and tasks and only a little spare time is left. At work and in family life they are at the beginning of the road, often in search for direction, at times while ending their studies. Physically, they are mobile and easily adjust to switching places of residence.

Study objectives at this stage of life are usually goal oriented and functional: acquiring a profession, a diploma, degree or certification. The youngsters also take interest in paired sex life, in the psychology of their age and in cosmetics.

The constant struggle to manage with shortage of time and the race with the clock puts them under pressure to find shortcuts to get quickly to the point, as with regard to study. In the area of learning a technical profession or developing skills young students prefer demonstration, factual explanation,

emulation and experimentation. When studying for an academic degree, the methods preferred are: listening to lectures, abstract scientific thinking, drill exercises, practical lab work, narrowly focused reading, repetition toward exams and writing papers using scientific methods. Relationships between teaching staff and students are generally hierarchical but, as students mature, they demand more open and equal status.

As time progresses, young people find their place in work, in life, as couples, and in society. Many change their family status and accept the obligations of family life. Youthful energies decline, although they are still full of vigor and health. Some turn to promote and reinforce their career, others build up their occupations without further ambitions. Mothers find it more difficult to devote themselves to developing their career at this stage, although the rate of career women is on the increase over the years. Some women who do not leave for work dedicate themselves to working as housewives. As the young families grow roots in their neighborhood, the tendency to deepen their relationship to their physical and social environment and the resistance to move elsewhere increases, because of ties and greater problems involved in setting themselves up elsewhere. The accumulating experience of life and the responsibility to family steadies their conduct. Though the vision into the future is still long range, it is no longer indefinite. Free time is still a scarce commodity for working parents looking after young children, especially for working women.

At this stage people tend to engage in studies to further their profession, to update themselves professionally and to improve work methods. Some are attracted to learning about parenthood. The higher the educational basis of a person, the greater the attraction to continue learning. But also people who have missed out on regular studies in the past tend to return to the learning cycle and try again. Many join 'second chance' study programs designed to provide improved bridges to the employment market and the world of enlightenment.

The preferred study methods are more diversified than in the past. The experience and knowledge accumulated througout the years contribute to the willingness to try study methods combining group discussions, workshops, posing new questions, problem solving and dialectical and creative thinking. The more educated students venture into the experience of learning to handle computers and ancillary new aids.

Transition to middle life

Passage into middle life, regarded by many as fraught with crises, is a characteristic phenomenon in some cultures and unknown in others (Kimmel, CD., 1990 Ch. 2). It seems to be common in Western cultures that stress the individualistic and competitive direction and expose the individuals to heavy pressures to succeed. This transition occurs after a passage of time, somewhere midway in life when warning signals of age begin to assert themselves: wrinkles here and there, thinning or greying hair, a double chin or weight gain, ebbing energies, recurrent health complaints, daily routines becoming tiresome and unsatisfying. Family problems become a burden, leaving no time for self realisation. The sensation that time is running out arouses in many doubts and questions, a search for a way out and a longing to bring about a change before missing the boat.

People who go through this transition crisis want to learn more about themselves and of the options they have. Some join various courses that promise to change aspects of their life: re-training to another profession, changing the work place, pursuing a hobby, improving health and, sometimes, causing changes in the family life.

During the searching stages, studies tend to be introspective and through workshops. The participants learn to get to know themselves and to analyse the processes through which they pass, to weigh their obligations and their real or imagined ambitions, to make decisions and to cope with change. In group

discussions they reveal their problems and learn to help comrades in trouble and receive their assistance. Decisions concerning changes in their way of life, job changes or leaving their family call for a process of re-education towards another future. In many cases, decisions to return to the known after other pastures have revealed themselves to be less green than initially imagined require learning the tools to extract the best of their former life style.

Mid-life

If the young symbolise the future, the people in mid-life signify the apex of the present. This period is characterised by personal dignity whose components are: control of the environment, overall responsibility for the family, restructuring the family relationships with the growth of the offsprings, care for ageing parents, community service, a respected status, assertiveness and certitude in work. This age bracket constitutes a source of strength and support for its surroundings, maintaining a network of compound relations at horizontal and vertical levels.

Motivation for studies is more intrinsic and less imposed from without. It is the more enlightened who take an interest in studies at this stage in their lives. They prefer management, guidance and community studies and strive to attain multi-dimensional skills as well as competence in decision making, solution of complex problems and discovery of new problems. They need tools to cope with contrasts and with a complex environment: human, economic, social and technological. Foreign languages are also a focus of attraction to them. Housewives who become disengaged from chores because of load reduction get involved with spare time occupations and with general studies. These age groups shy away from trivial and irrelevant study subjects which demand memory of unimportant details. The learning pace slows down and memory recedes. In place of the 'fluid' intelligence the 'crystallized' intelligence takes preferrence. Its components are: knowledge and experience, an embracing and detailed grasp of relationship systems, abstract thinking of cultural inheritance,

problem solving based on application of existing knowledge, verbal competency and judgement (Kimmel, CD., 1990, Ch. 4).

These age groups prefer informal study and learning through workshops over formal lessons, though they are quite ready to listen to lectures, particularly if delivered by known persons. In workshops and in group discussions, they find an opportunity to contribute to the enrichment of significant interpretations by sharing the experience and knowledge they have amassed. Mental reciprocation, analysis of problems and application of accumulated knowledge to decisions, conclusions and judgement are perceived as significant ways. Many love to find and air creative questions. Preparation of responsible team work is accepted as a rewarding method to improve projects they engage in. Those studying for formal degrees also loath exams which involve pressure of time, accelerated pace of writing papers and memorigation of many details. Willingness to use modern instruments lessens, but remains mainly with the better educated among them. In these age brackets, learners usually develop personal assertiveness and greater readiness to participate in decisions affecting study methods and processes. Relationships with teachers and facilitators tend to be egalitarian and students are inclined to take part in setting targets and ways and in voicing criticism or praise.

Transition to the age of retirement

Retirement age is not universally compulsory and does not affect independent workers or those in business. To these, retirement is a long process that does not come about sharply at an age defined by law. Those who must retire, particularly those who were privileged to be engaged in satisfying and respected jobs, approach retirement with a sense of life's horizon coming to an end. Aside from a felt or threatened decline in health, physical energy, sharpness of the senses and memory power, apprehension takes hold: they start moving away from the mainstream of life to the margin and they feel the

loss of appreciated work. For many, this signifies the beginning of the end. Since pre-retirement anxiety is emotional, people of all educational categories are equally affected. Senior managers and professionals who during many years had invested in work more than others, experience a stronger and deeper sense of loss.

Preparation for transition to retirement ahead of its occurrence and during a period of adjustment granted prior to leaving usually helps ameliorate the impact. It involves looking at new concepts, facing experiences not encountered heretofore and developing capabilities to new occupations. One also learns about health, diet, rights of the retirees, hobbies, spare time vocations, qualifications to develop creativity at an old age, building relationships after retirement, an alternative calling, volunteer work, involvement in politics and suitable studies and sports projects (Becker, S., 1989, Ch. B.) Styles of learning have to be easygoing at this juncture. They should be comprised of lectures, visual demonstrations, talks, presentations of opportunities and alternatives, study trips, familiarization with relevant institutions of culture, experiences, discussions and mutual social support.

Old age

In the last decades, old age has become a noticeable feature on our human landscape. Extending life means growth of the old population and expansion of generations sharing lives on our globe. The pace of life during old age slows down, social standing recedes, physical agility lessens, energy levels drop, the senses slacken, memory fails and health problems begin to occupy a central position in life. Personal bereavements become more frequent and loneliness increases (Becker, S., 1989, p. 100). Assertiveness of previous decades is replaced by acquiescence and compliance. The future perspective now focuses on the grandchildren and great grand children with whom the relationship now become the centers of life's interest. And yet, the

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'crystallized' intelligence can continue to grow. The accumulated wisdom that combines knowledge and experience, practical wisdom and abstract insight, can make up and compensate for the lack of agility, skill and memory for details (Kimmel, CD., 1990 Ch. 4).

Though the span of time still before them has grown shorter, the elderly dispose now of much leisure, an important resource that can now become available for studies. Many retirees with varied backgrounds of learning turn to various free time vocations, filling workshops for hobbies and creative circles, populating the flow of tourism the world over and learning unstructured lessons from radio and television. The more educated and intelligent fill the rows of students in various institutes for studies of pensioners. They embark on subjects of relevancy to them, search for significance in life, seek to understand the world and human society, learn to tone their fitness and attend to their property, take part in workshops to learn how to cope with pressures and distress of age, study religion, mysticism, sociology, history, philosophy and other topics in the humanities.

The modern electronic study methods are not suited to them naturally. They prefer the learning modes that allow them to express their extensive experiences, the knowledge accumulated over the years and skills they acquired during their youth. They like lectures, recordings, writing and reading of texts, posing questions and participating in discussions, workshops and debate groups. They lose patience when colleagues ask lengthy questions during lectures. All the same, they demand that the pace of study, the length of the lesson-units, acoustics in the classroom, the distance to exhibits in the classroom, as well as other elements related to physical comfort, all be adapted to their capacity.

During the late phases the world of the elderly generally begins to shrink. Many suffer from health problems, bereavement, diminishing physical, social and mental activity. They are expected to yield and comply. Precisely at the time when adaptation to changes becomes more difficult and problematic,

personal dependecy compels many of them to change residence and adjust to new conditions in protected homes.

At the same time, horizons begin to shrink and the number of subjects of interest narrows down to matters of personal health: correct diet, personal hygiene, body fitness, hearing and seeing impediments, pains, medications, physical therapy, medical attention and similar matters. The higher the degree of education, the more matters of world view and of society continue to be of interest. Very enlightened people continue to maintain interest in subjects connected with their profession and other actual and philosophical themes.

Learning at this stage in life is generally individualistic, a matter of personal guidance and controlled experience. Those of the elderly who continue to pursue their interest in the existential affairs of the world and the universe will also be capable of study in groups, jointly watch television and film programs, listen to lectures and participate in discussions. This learning lends to them a satisfying feeling of belonging. At this stage of life, the most learned usually prefer individual independent studies.

In the final account, it appears that perpetual learning and development of learning habits in a process of lifelong education is an immeasurably worthwhile endeavor, enriching the quality of life to the very end. Constant and never ending reflection and learning harbor the hope to strengthen the autonomy and self direction of the individual and to permanently develop the human community as a whole, in all age groups, towards the achievement of what Jarvis called the "authentic and creative" experience of 'being' and 'becoming' (Jarvis, P., 1992, Ch. 7).

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Adult Education

Learning and Knowledge

Israel Katz

Taking a Stand with Regard to Knowledge

Recognition of the fact that knowledge in our world is not guaranteed forms the basis of teaching and educating. The need to nurture knowledge, assimilate it and then pass it on to others brought about special social frameworks. These frameworks attempt to transmit specific knowledge, but at the same time they transmit a basic attitude and the obligation created toward knowledge. This transmission relies on the assumption that details concerning any specific knowledge are always liable to change, can be interpreted in several ways, and may also be forgotten, whereas the basic orientation toward knowledge and the spirit of inquiry will continue to accompany us.

Transmitting our view toward knowledge, a most important component in the teaching activity, occurs through human contact; no other substitute – whether mechanical or technological – will suffice. The personal contact between teacher and student is the primary network for transmitting views concerning knowledge. This meeting, despite changes that have occurred over time due to renewed cultural circumstances and in light of various developments in the field of education, is not limited to our youth and childhood, just as study is not limited to those years.

Basic Assumptions

The following will examine several basic assumptions that form the basis of my claim:

There are questions that do not have a single answer, that are dependent on various viewpoints, values and differences in versions. Each clarifying and studying process is limited by perspectives and world views. Certainly, contact with the debate surrounding the theoretical discussion, together with the cultural diversity we meet in various human communities, and the changing of borders in relation to different schools and disciplines, sharpens the necessity. This is the rule in clarifying the way technology is represented as differing from technological use, which can be excellent or terrible, depending on the user and the viewer. A need was therefore established to create a model rising from the experience of total lack of control and a situation of constant debate. The difficulty in answering basic questions of existence reveals the unavoidable link between values and changing worldviews.

Various factors relating to the learner are involved in the study process; that is, the learner is not outside the process. Furthermore, study and knowledge are connected in the constant challenge afforded by the changing environment, on the basis of renewed understanding with regard to the relationship between means and end. The eternal road to seeking the "truth" involves recognition of the great strength of one's fantasy world, the uncertain connection between the inside world and different aspects of "reality", at the same time acknowledging science as the enlightening factor that leans upon an objective base. In light of the ever - growing changes and frequent disagreements in much of what is considered as true, once again the uncertain basis in our understanding is revealed.

We distinguish between 'study' and 'learning' for a reason. Learning relates to constant interrelated systems between stimulus and reaction that lend legitimacy to directed action. Study relates to the intellectual activity of

investigation and clarification in a discernible effort to approach the object of knowledge. The value of study is outside the pragmatic and learnable, requiring holding on to something beyond the relationship between the means and the end. Learning is common both to various animals and to the human being. Study, in contrast, is not natural, does not occur by itself, and is involved in hidden processes. Study is accompanied by typical resistance because of the threat that the information poses, because of the effort involved and because of the accompanying doubts.

Between Study and Knowledge

The role of education:

To conserve and nourish the function of the information while combing it with continuity and renewal.

To provoke thoughts and questions about automatic manners and given habits upon which one heavily relies. The automatic functioning is based upon two opposing trends within the individual: one, involving the need to know, the desire to decipher the basis of the matters and to approach them; two, involving the repulsion from and opposition to the new information and its consequences.

Life experience introduces the learner to many authorities that present differences as to what lies between us and the object of knowledge; we are always limited in our ability of establishing full contact with it. Among these authorities are the experience we have collected, and what it represents; the agreement that majority thought tends to rule; and that expertise is recognized. We tend to depend on these authorities because of the uncertainty involving knowledge. Typically, education attempts to integrate between the sources of these authorities by suggesting different balances among them. Because of the involvement between study and institutional traits, often a supervisory concept is revealed, frequently based on reward and punishment. The one in charge of

knowledge or teaching is seen, in this context, as a power figure that wields his authority in order to establish his preferred version of the information.

The relation towards the authority connected to the information reveals the memory associated with previous authority and the expectation based on previous experience with it and similar ones.

Failures on the Road to Education in its Institutionalized Expressions

- The existence of a heirarchical structure that subjugates the process of study to organizational rules and to the authority bound in knowledge to the authority of rule and link to the institution and administration.
- Identifying knowledge with the teacher while developing the concept making the learner more dependent on the teacher, or causing him to be administered solely, or principally, by him. Because of the importance of the teacher in the study process, it is tempting to link the process of study to the teacher's status and his power, exercising unnecessary power or interpreting the shadow it casts as if that were the key.
- Striving for visible results and identifiable achievements. The study is increasingly connected to interests: diplomas, certificates, evaluations, etc. This extra connection does its thing. As long as the vested interest is revealed and is direct, something basic in the desire for knowledge is affected. Shortcuts are sought; interest in anything without immediate, apparent gain is decreased. To complement matters, the teachers themselves seek ways in which study will require less effort; they will emphasize the "worthiness" or create artificial mechanisms by supervision, tests and evaluations.
- Educating automatically transmits an attitude towards knowledge, at once both hidden and obvious, an attitude towards universal knowledge, and

one towards the particular folklore. Many times, of course, the declared attitude is not the one which is understood, and frequently one does not possess the bravery to deal with these conflicts and gaps, or even to take an interest in them.

- Withdrawing. Educating contains a very basic conservative basis, with an obligation towards that which has already been achieved and is known. At the same time, education is dealing with constant change. We can therefore find in various educational frameworks opposing views that point to this difficulty: the aim of holding on to familiar structures, with an inclination to repeat them and repel all effort at change, and, at the same time, carelessly adopting anything new with an unchecked desire to be in style.

- Educating is an impossible profession, according to Freud. Hence, discomfort is necessary for teaching, in terms of the constant struggle between the desirable and the available, the great difficulty inherent in the transference of knowledge, and the eternal handicap of information limitations because it is always partial, constantly changing, and argumentative. This discomfort is apparent in the frequent talk of "teacher burnout", and in the revealing criticisms – actually blessed – about education. The situation is bound to have the teacher search for apparent comfort; for example, by grasping at ready – made solutions which today are easily found in available methods, instant systems and programs, and by emphasizing the centrality of satisfaction as a criterion in teacher evaluation.

Teaching Processes and Worthy Challenges

Highly personalized systems of study exist, forcing the teacher to renounce standard structures that are suitable for everyone. The teacher may find it

difficult to cope with cultural differences and the great variability required in teaching.

We must relate to the fact that individual students have individualized problems in studying. It must be recognized that their relationship to studying is mixed with their reaction to the subject of study, the teacher, their colleagues, and fantasies of their future.

There is a need for a structure that will enable clarification of the above based on understanding transference in all its manifestations, by giving transformation a chance. The teacher must possess expertise of two types: in the area of the specific subject being taught, and in developing contacts for help in study centers. It is important that teachers:

- Deal with study and research in educating.
- Establish a renewing basis in their work by integrating personal expression with a general commitment to the given knowledge.
- Create greater opportunities of informal meetings between students and teacher.
- Emphasize dialogue as a main means through which study is renewed.

Significance in Teaching Processes

Teaching must be viewed as an aid involving several types of abilities:

The ability to learn together with the learner.
The ability to help the learner in developing his/her own line of study.

What can be deduced in terms of possibilities in developing teaching processes in the future? Teachers must ask themselves the following questions:

Is it possible to define a unique area of study that the student can operate on his own but with guidance?
Is it possible to create study situations based on students' questions?
Is it possible to create feedback situations for the various difficult areas of study for the individual student?

In this technologically enriched era and in the presence of nonstop demands for renewal, education is faced with a special challenge in terms of:

- Delivering knowledge
- Creating processes for brave and challenging meetings with that which will be renewed
- Distinguishing between the important and the incidental.

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Didactics of Adult Education

Didactics of Adult Education at a Crossroads - Reflections

Paul Kirmayer

The next few lines are not intended for the scientific analysis or definition of the Didactics of Adult Education, nor for the history of the constitution of Didactics, not about its structure and principles, nor about its relation to other sciences. The following are merely a few random thoughts in this field as a prologue to the ensuing articles - articles of value with both theoretical and truly practical contents. This prologue is somewhere between a bibliography and a biography: bibliography, because the author of these few lines is, as others who deal with this theme are, a man of the book who enjoys both reading and, no less, thinking about what has been read. The prologue is similar to a biography in that the author, more than forty years ago, chose to work in the adventurous field of Adult Education. Therefore, instead of bibliographic comments and deep analyses, he allows himself to write a form of essay.

Relying on the above, I take courage for a first affirmation: Didactics of Adult Education is still a science of 'statu nascendi'.

How is it that after many years of researching and of building institutions intended for Adult Education, after publishing an infinite number of books, journals and articles, we are still only at the beginning of the road to constructing the Didactics of Adult Education?

I will take a risk by formatting a few generalities, perhaps without a sound foundation. If discussing causality, we would first have emphasized the difficulty in separating from General Pedagogy. If we discuss analysis of this situation (and we're only at the beginning of the road), we must first affirm

that it is with great difficulty that we barely separate from General Didactics, even if semantically we are fans of Andragogy. We separate, again only with great difficulty, from Scholarly Didactics, while claiming that Adult Didactics is a specialized Didactics. We can hardly become accustomed to thinking that all those who must conduct a Didactic process must receive academic training, in Pedagogy, geared to working with adults.

Furthermore, we can add many convincing reasons. In the "battle" for creating Adult Didactics based on a scientific foundation, a paradox is born! We constantly know more and more about the "material" with which we work - the adult learner - and recognize the advances made in the fields of psychological, sociological and anthropological research. But, at the same time, we proceed v-e-r-y slowly in finding the structure and methodology of Didactic forms for adults.

Without a doubt, the process of separating from scholarly education appears to be much more complicated than we at first thought. Why?

- Most of the teaching staff in Adult Education comes from the scholarly medium.
- Scientific research has, for over two hundred years, concentrated on the child and his education.
- On the whole, General Didactics, just as Specialized Didactics, undergoes changes; these changes do not necessarily occur at the pace required in light of the concept of new pedagogic approaches and learning technologies.
- In many places, and for a long time, even until today, Adult Education is still only on the fringe of the educational effort.

In order to complicate the phenomena, one asks (and I'm not the only one...): after such an intense and difficult attempt to separate from Scholarly Didactics,

perhaps it's worth returning to its basic principles, even when dealing with adults.

I will chance a tasteless comparison by saying that also in this field there are conservatives, liberals, and, sometimes, even anarchists.

The truth is that one can learn from all!

The 'conservatives' among us, as noted in another context, claim that there actually is no justifiable reason whatsoever to deviate from the principles and methods of Scholarly Didactics. On a personal note: I recall that after having been under the influence of the European School for many years, I arrived in this country and began working in the School of Education at the Hebrew University. A distinguished professor, whom I greatly respect to this day due to his straightforwardness and honesty, told me: "Don't confuse the issues; there are no differences between the Didactic methods suitable for children, youth and adults." I, who had worked for many years in Adult Education, always claimed that the adult is in a world in and of itself, with pedagogic and Didactic laws pertaining especially and exclusively to him, with a methodology different from other methodologies from beginning to end, I held the professor's observation to be absurd. Of course, I am not so ridiculous, and continue to claim that we must take into account the specialty of the material with which we work - the human being. At any rate, I no longer categorically refute my teacher.

We must add that the opposite dialectic seems apparently strange: several 'conservatives' claim, as in the Middle Ages, that a child is actually a miniature adult. Therefore, Scholarly Pedagogy is a Pedagogy for "little adults".

The 'liberals', perhaps for opportunistic reasons, strive for peace by extending the olive branch. They reason that Adult Didactics is a corresponding and parallel compartment equivalent to General Didactics, and that which we

define as General Didactics should actually be a theoretical super structure divisible into two branches of Didactics intended for specific age groups.

The 'anarchists' claim that there must be a total rupture between the world of children and adults, discarding all that is connected to Didactics and Scholarly Pedagogy. Let us remember the violent attacks of numerous experts in the 1970's against the methods that 'apparently' place the adult population in a passive situation, against all frontal activities, and against all those who were indifferent to bringing active methodologies to the educational system.

Therefore, the writer of these few lines, perhaps because he, too, is an opportunist, maintains that we must think of the conservatives with an open mind. Let's take into consideration that in an encompassing educational system, one cannot have a Chinese Wall between Didactics and methodology as an integrative process. What I mean is: Lifelong Learning.

We must think of the liberals that are actually trying to see to what degree we can utilize, in Adult Education, the pedagogic material amassed over hundreds of years, hence in terms of world views and hence in terms of Didactics.

Perhaps the anarchists are, after all, not such anarchists. We must really consider the rule that by now is known to all: Adult Education cannot be an educational experience without the adult himself being the one who decides, determines and is responsible for his own education.

Beyond all these thoughts, my approach remains optimistic, and not because such is my personality, but because the optimism is based on what might be termed 'banality' - the practical activity. The work is laden with workers who 'give it their all'. The Adult Education worker is totally dedicated to work with adults, he/she always practices auto analysis with regard to his/her activities, and knows how to learn from his/her mistakes, this worker who actually supplies the base of research to the theoreticians. We can observe from the following articles how much wisdom, talent and rational thought

exists in the repertoire of the lecturers, teachers and guides who are working with the adult.

Many of you must honestly admit that we do not think too much about theories. Let us honestly say in which there are many whose experience over time converts them occasionally into 'conservatives'. To my regret, there are many countries, Israel among them, in which, for a multitude of reasons - not least of which is lack of funds - the field of Adult Education does not have the benefit of theoretical enrichment, whether formal or informal. Add to that the dearth of research, experiments, pilot projects. In addition, there is not enough connection between practical activity and theory in Adult Didactics. I could have added dissatisfaction and other pessimistic reasons. But, anyway - anyway- one is amazed when one actually does see the development of the field in all the continents, countries, regions, in every aspect of Adult Education. And all this is because of the field worker.

Just like the field worker, those who are active in Adult Education benefit from new technologies which are constantly becoming more and more modern and advanced. The author is aware that the computer, long distance learning, the internet, plus a myriad of other advanced technologies can change the definition of the problem - the process of establishing Adult Didactics. Perhaps that which we affirm today might be outdated by tomorrow. But at the same time, we are sure that nothing can serve as a substitute for the mind, heart and faith of the field worker, and it is to him that I bow and give kudos.

Didacts of Adult Education

A - Learning for Adults

Can Adults Have a Second Chance?

Ora Grebelsky

It Can Be Done

Can adults have a second chance to supplement education which they did not receive as children? Why do adults believe they can succeed in learning what they were unable to master when they graduated from the regular education system? Most Israelis who need to supplement their education - with the exception of Ethiopian immigrants, some immigrants from developing countries, and elderly individuals who arrived in Israel with the first waves of immigration - are "products of Israel". Most of these individuals completed only four to five years of schooling, which hinders their functioning in modern society. Individuals with this level of education are at risk of reverting to illiteracy.

We believe we can meet this challenge, for the following reasons:

Over the years, some individuals in the education system develop knowledge gaps (e.g., when children do not understand a unit in math, do not comprehend a language lesson, or do not study a history lesson properly). These gaps generate a cumulative lag, and it is often difficult or impossible for students to catch up without outside assistance. Thus, students are caught in a vicious cycle, in which temporary lack of success leads to a perpetual feeling of failure, and in turn leads to further lack of success in school.

One Success Leads to Another

The second chance system uses tools that enable students to break the cycle of failure and experience success, which enhances their motivation and leads to further success. This is done by filling in knowledge gaps, designing structured, graded curricula, and structuring a series of lessons that identifies and supplements knowledge gaps. In this process, each student should receive individual attention, since knowledge gaps vary among adults who have studied at different places and in different schools.

Curriculum for Stage 1 of *Tehila**:

The "one page follows another" program, plus supplementary materials are examples of this kind of precise structuring. Teachers in these programs do not assume that students have prior knowledge of the topic. Rather, students advance according to their own level, both in terms of developing skills and in terms of acquiring general knowledge.

It should be mentioned, however, that at the high levels of *Tehila* there is still no systematic designed curriculum. Although some good curricular material has been published, it is not consistent with the program's orientation, curricular material, or teaching methods. The time has come, therefore, for the Division of Adult Education to define its overall perspective of the "second chance" curriculum and design a program of this nature that will enable students to progress beyond elementary education.

In addition to *Tehila*, there is a need to create various programs for extending education such as an adult high school program, classes for unemployed individuals, elective courses of one or more subjects from the program, depending on the student's needs.

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* Tehila - Hebrew acronyn for a special education program for the adult learner

Guidelines for Constructing Second Chance Programs

The following are several ideas for guidelines that may be followed in designing "second chance" programs.

Need

Children are being educated toward the future, but no one knows exactly what is in store. In this respect, adult education has the advantage of responding to immediate needs and motivating adult students to learn. Some individuals do not understand the importance of learning as children, but reach a point of late maturity in adulthood which enables them to learn and advance.

Needs-oriented teaching is based on the premise of familiarity with the student's world. Subject matter should be based on this world, so that the curriculum of these programs cannot be identical to the elementary school curriculum.

Knowledge structure of the course

Need is not a sufficient criterion in itself for designing the knowledge structure of the course since needs, by nature, are unstructured. In many cases, needs can be addressed through occasion-based learning. Examination of lessons reveals that many teachers focus in that direction For example, in the book *What's New in the News,* this author stresses the importance of constructing new knowledge on the basis of previous knowledge, as well as the importance of structuring concrete knowledge bases in the teaching process, which are used to create new knowledge. If this is not done, teachers may create erroneous concepts and schemes in the student's long-term memory. Consequently, students may be harmed instead of helped.

Need and occasion-based learning may be a point of departure for constructing the curriculum. However, the knowledge structure of the course must also be considered. When need and the knowledge structure of the course are combined, it is possible to design an appropriate curriculum for the "second chance" programs.

Teaching based on the knowledge structure of the course provides a basis for systematic teaching which focuses on the aspects of each subject that are of particular relevance to the student. In this way, it may be possible to overcome the problem of time encountered by adults, who cannot participate in long-term programs or spend numerous hours a day learning. Programs focusing on the knowledge structure of the course can be brief, and provide a strong basis for pursuing further education in that field.

Examples

The following examples illustrate the ideas described above. The topic of budget in adult education, for instance, focuses on the need to organize a family budget. According to the knowledge structure of the course, the relevant topic would be mathematics, which should be taught systematically rather than mechanically. Specifically, emphasis on basic concepts such as the decimal structure, the location of numbers, and the importance of "zero" may provide a basis for additional learning in the discipline.

Although budgeting can be taught at low levels, other economic concepts can only be taught at high levels, e.g., in adult high school programs. For example, in the above-mentioned study on understanding the news, the author found that only 5% of the economic news reports are designed for students (and the topic is also problematic for some teachers). Since economics is an important topic in adult education, it would be worthwhile to construct a series of booklets that demonstrate and simplify economic concepts encountered in the adult world. Clearly, economics is also relevant for unemployed individuals,

for persons enrolled in professional retraining courses, and for anyone who seeks to function in society.

The following is an example from another field - the natural sciences: How can chemistry be related to daily life? The presence of numerous chemical products in every household, at places of work, and in the army requires relevant knowledge in this field. Such learning cannot be occasion-based. In accordance with the existing need, chemistry is taught in a structured, systematic manner using examples from everyday life.

Teaching literature: Part of the knowledge structure of literature involves an introduction to different literary genres. The theme of loneliness and companionship can be selected, for example, from adult life. The need to deal with this topic arises when students talk about their personal experiences with loneliness and companionship. The students' stories, however, are not literature. Thus, it is the teacher's task to explain why a poem, story, or essay on this topic would be considered literature, and describe the characteristics of each genre. Such learning will provide a basis for continuing to study literature at higher levels.

Modularity

The curricular material should be modular. Curricular units should be constructed so that each one can be taught independently. The adult students and the teacher can then choose the appropriate unit, according to the topic, level, and duration of learning.

In this way, it is possible to overcome the knowledge gaps which students bring with them, and to create an infrastructure that can be used to construct new knowledge at a higher level.

Evaluation

A serious approach toward cognitive learning is required. Teachers working with adults often feel it is sufficient if their students are satisfied and enjoy the course, i.e., if their students are having "a good time".

However, the first task is to examine the students' achievements and evaluate their progress. Thus, the Division of Adult Education should create tools for evaluating achievements, in addition to teaching methods for instructing adults.

Students' Questions

The importance of constructing new knowledge based on previous knowledge was mentioned above. When a new module is presented, it is important to discuss what the students already know about the topic in order to prevent "negative transmission" of inaccurate or unfounded information that may interfere with absorption of the new knowledge.

Yet this is not enough. It is important to encourage students to raise questions whenever any aspect of the subject matter is unclear.

Unfortunately, as early as elementary school students are encouraged to act as if they know the material even when they do not. Every effort should be made to combat this tendency and to encourage questions or queries. Teachers cannot assume that their students have prior knowledge. Results of the above-mentioned study on comprehension of the news indicate that this is one of the most important topics that need to be addressed.

In another study on courses in the *Tehila* program and in the Israel Defence Forces, the author found that most of the questions which teachers ask their students aim at examining comprehension of what has been written or said during the lesson. These kinds of questions do not sufficiently advance the students.

Recently, the Branco Weiss Institute (1994) published a booklet entitled *In Search of Good Questions*. The booklet aimed to ensure that teachers acquire an additional tool to improve their questions in various educational contexts, in order to encourage independent learning. The booklet proposes that students look for the question behind a given answer, and that teachers formulate several types of questions, such as: broad and narrow questions, closed and open questions, multiple choice questions, key questions, questions aimed at testing hypotheses, and creative questions. Are teachers in the "second chance" system aware of the various options available to them in their search, including some of the options described above?

Analysis of Discourse in the Classroom

Lessons should be filmed or transcribed, and then assessed in terms of the questions posed by teachers and students.

The analysis can be expanded to a general analysis of discourse in the classroom, as suggested in the recent literature. It is important to examine how long the teacher speaks in the lesson, how much time is left for student participation, and the general nature of the teacher-student "discourse".

In the process of examining what takes place in the classroom, it is also important to consider "noise" or "vagueness" versus "clarity" in the lesson. "Noise" occurs when the teacher does not speak coherently or when the teacher's wording is vague. Noise also refers to incomplete definitions, transitions without consistent connections between topics, confused sentence structure, inconsistency, and sometimes even erroneous explanations (Adult Education Division, 1997). It is important to recognize, therefore, that students are not always the ones to blame for their difficulties in understanding the material or for their lack of knowledge. Indeed, teachers may also be part of the problem.

Conclusion

Success or lack of success in taking advantage of the "second opportunity" depends largely on the teachers. Teachers can construct material themselves, based on the principles mentioned here. Analysis of discourse in the classroom, including presentation of questions and examination of vagueness versus clarity in the lesson, can be undertaken by the teachers themselves, particularly if they work together in teams. In addition, teachers can evaluate students on the basis of various tools.

Toward this end, teaching staff in the "second chance" program can be trained to become teacher-investigators. At the David Yellin Teachers' College, there is now an increasing trend to train teachers who not only know how to teach but also know how to assess their educational work through qualitative research and/or action research.

Most of the teaching staff in the "second chance" program (including the adult high school program) were taught on the job how to work with adults and had not received previous training. It is important to upgrade teacher training courses to a level that will produce teacher-investigators who can assess their own work and use their assessments as a basis for drawing conclusions about ways of continuation.

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Art in *Tehila**:

'Moments of Creativity'

Forward

Chaya Meiri Minerbi

Why Art?

The decision to teach art in *Tehila* was a new challenge for us. Dealing with this challenge we felt was very important. There is special value in exposing the students of *Tehila* (mature students with a fundamental education) to art as a looking glass to society and culture, as well as an emotional experience.

As authors of this program we asked ourselves the question: Why art? In what way could art education contribute to the student and his family?

Oscar Wilde wrote: "There are two worlds: one exists and no one ever talks about it. That is the real world, one does not need to talk about it in order to see it. The second is the world of art. One must talk about it, else it does not exist". One is therefore obliged to study art, 'to talk about it', as it is an integral part of our lives as humans, seekers of culture.

Grasping Art through History's Progression

In the past, art was not considered an 'autonomic' discipline with its own merits, but rather as a source of pleasure and educational significance. Art was a means of educating and instilling good values in man.

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* *Tehila* - Hebrew acronym for a special education program for the adult learner

In the Middle Ages, art was seen as a means to reach an understanding of the creator and his acts, for the betterment of his creations. Most of the artistry was found in the churches as commentaries or illustrations to religious works.

In the 15th century, the first stage of the Renaissance, art caught on as the fruit of intellectual spirituality that required scientific preparation for its execution.

In the 16th century, art began to follow humanity, depicting people as they really were in the life cycle – from infancy to old age. Art tried to mimic nature and thus express the inner working of the artist. In other words, the artist, through imitating reality, instilled in the creation his concept of the world and his unique personal emotions.

Art now expresses the cultural background of the artist and his subjective world. Its designs are somewhat 'one time events'. Each artist is a world unto himself.

In this modern period we encounter new guidelines in art. Duey, an American educator and philosopher (1849-1940), cited art as the means for learning new doctrines in order to introduce to the observer new subjects for study and enjoyment. Benedito Krucha, an Italian philosopher, defined art as a vision or dynamic intuition of reality. In the eyes of Rodin, the great French sculptor, it was the discovery of the artist's soul that entered nature and revealed its spirit.

Conclusions: The Teaching of Art

Artistic creativity is, in reality, a 'natural' need of the human soul. Sometimes, because of the lack of cultural preparedness people do not respond to, or are incapable of enjoying art. We, who believe in the ability of the students of Tehila to open up and enrich their spiritual world, found that after their mastering reading and writing skills, it was necessary to enrich them in yet another dimension of knowledge in which they could come to express their hidden talents which had hitherto not been utilized.

We chose an original, multi-faceted way to merge two fields of knowledge: literature and art. In the new curriculum which we developed, "Moments of Creativity", art is not presented chronologically. We arranged it as a collection of artistic creations by artists and the school of art to which they belonged. We organized terms in a so-called art dictionary. In addition, each student received a portfolio of those artworks studied.

The goal is to stimulate the mature student to understand the world of the artist and thus enrich his inner world. The exposure of this student to the world of art and literature will make him, we believe, a permanent consumer of art. In light of this, the student may try to interest his immediate family in what he has experienced. In turn, they will become consumers of art as well.

Leonardo da Vinci, the artist and great inventor of the Renaissance period, coined the phrase, "to know, to see", meaning that there is a difference between simply seeing something and a deep probing observation which the naked eye cannot see, an inner spiritual world that surpasses the common. Observation leads to knowledge which creates a new experience. This process improves man's mental discernment. We hope it will also affect our students. The meeting with the artistic world should be a lesson in probing what the naked eye cannot see and into meaningfulness.

A: Methods of Teaching Art in *Tehila*

Naomi Casuto

Esthetics as an Answer to the Challenge of Technology and Practically

In generations past, man used his artistic and skilled talents for the enrichment of religion and worship, and for molding and creating tools. In our day, man uses his talents for self expression in conjunction with impressive, technical knowledge which our generation has amassed.

Our era is characterized more by a business-like and purposeful approach. We are equipped with tools for insightful investigation and dissecting phenomena in view of their causal ties. Great effort is invested in developing intellectual and literal efforts. The accepted relationship for the findings and processes is mainly functional. Education emphasizes the scientific and practical outlook, thereby depriving, to a great extent, the multidimensional expression that is so meaningful to a complete personality.

With all the importance placed on the advancement of science and technology, there is a fear in the hearts of many that the materialistic, uni - directional approach will prevail. This will provide a daily routine that is dull and gray. It would be more suitable to cultivate esthetic values, for sensory-emotional enjoyment, whose purpose is not immediately apparent.

How to Encourage the Artistic Spark

It is necessary to develop the innate ability of every person to enjoy the esthetic experience, to be impressed by the rich variety of shapes, colors, sounds and words. This enjoyment is constant and is triggered be everything that crosses our path. Based on these impressions, a contemplative approach with awareness for esthetics can be encouraged. The deliberation of visual

concepts will sharpen the feelings of the nature of colors and the dynamics of shapes. One must nurture the esthetic relationship to the common daily environment and to artistic creations that will help clarify ideas. This is made possible by observation, experience and obtaining knowledge.

It is most important to develop one's skills of observation, and strengthen our student's feelings of art as an expression of life which renews itself through the use of imagination. Every artist creates something new and accentuates what others feel.

In order to find one's way in the world of art, it is necessary to educate the viewer in developing good taste in his daily existence and the shaping of his surroundings.

Contemplating Artistic Creativity

When dealing with a work of art, one must first deal with the creation itself and its expression, and only then can one add the details of the artist, his personality, the area in which he works, and other artists with whom he has connections. The awareness and knowledge of the 'History of Art' have to result from what is revealed in the creation itself.

First, one must simply observe the work and describe its physical attributes. In the next stage, one must probe and contemplate the creation and discover additional particulars which constitute the creation. These particulars give the creation a strong and deep significance in the eyes of the observer. There is a need to relate to the method of creation and its technique. What material is used to create the art form? How is it organized? Which colors did the artist use? How did the artist use lighting and space? In general, what were the formal methods used to bring across the artist's message? What were the sources of the style used by the artist?

The techniques and esthetics of art may develop visual excitement and the ability to comprehend the experience of the artistic creation from the general surroundings and nature. The purpose is to develop in the student the ability to contemplate, and will allow him to describe the experience within himself through contact with the artwork. It will allow him to dissect, criticize and compare different artistic creations. The purpose is to awaken an independent approach within the student without being bound by generalities or judgement. Into the interaction with the artwork a person brings his own background, his home, his culture, etc. These imprint their values and esthetics upon him.

In our country we live in pluralistic society into which the residents have brought many cultures and carry within themselves many legacies. There is a need to help the student utilize his own culture. On the other hand, he must understand artistic expressions of other cultures. There is a need to develop within the student the ability to be caring and patient with the esthetic needs of his fellow man, one who is different from him.

Concepts in Art as a 'Language'

The acquisition of the concepts in art is similar to acquiring a language; it is understanding the creation. Through the formation of a language it is possible to discover the world of art, to understand the supposed intention of the artists and to include these works into the particular historical and stylistic backgrounds. In every generation there are typical expressions of styles and shapes. They are seen in every facet of life and in the end result in art.

Our assumption is that an artist exists in everyone. This artistic potential is taken advantage of when one learns a chapter in art, or when one awakens the person's enjoyment of a picture or sculpture.

The aspiration towards the artistic is recognized in people by the way they set up their daily lives, through their desire for harmony and balance, and coordination of shapes and colors. The inclination towards the esthetic is

possible to fulfill and change into an intellectual force that allows a person to enjoy the acme of art which great artists have created through the generations.

B: The Project's Literary Portion

Leah Tzur

Revolution in Tehila: The Study of Art

Two years ago, an idea arose from the board of Tehila to develop an Art curriculum. To begin with, photographs of famous artworks in the Israel Museum were chosen. The selection reflects different periods, styles and artists of great importance to the history of art. Instructions were written about the viewing of the artworks in the Tehila classes. The instructions included information on the artist, his era, the style and the artwork itself.

In the second stage, six works of art were chosen from the collection. They were chosen according to topics with literary creations of the same topics. The central topic of the pictures that were chosen and the poems that matched the pictures was "Moments in a Woman's Life". This collection came into being in the form of a beautiful album. There is a desire to add to and further develop the album.

How to Study Art and Why

"A person reads the score during a concert and thereby gains a deeper understanding of the creation he hears" – said the poet and literary researcher, Leah Goldberg. These words suggest, according to our knowledge, the reason to teach and learn art, creative literature or music. This explanation and association, in our opinion, add to the enjoyment of the reader, viewer, or listener of the artistic creation. From among the three major art forms: music,

painting and literature (including poetry), poetry is the only one which includes the basics from the field of music and paintings (words, of course). Poetry utilizes, by artistic means, rhyme, verse, tuning, and beat, which do not bring adornment to the words; rather, they exist to link up with the subject matter. The poem also draws pictures and colors them with the aid of figurative language, by using similes and metaphors, symbolism and descriptive language. Poetry, therefore, is an art form that combines within it, by being a combination of three: words, color and tones.

The Place of Illustrations in Poetry

The experiences which create poems are understood by means of the five senses, the tie between the spokesman – poet and the addressee – reader, is created by illustration. The linguistics that the poet utilizes for literary illustrations are called imagery. They include the straightforward language of the senses and circumventing, figurative language.

For example, in Nathan Jonathan's poem, "Beaches":

'I once saw a beach where the river had left...'

or-

'...thus between the shells of a man's heart, his youth sings out to him'.

The reader sees in his mind's eye scattered shells on a beach, but the river continues to flow onward to another place. On the other hand, the idiom 'shells of the heart' brings the metaphor to the abstract level: even though the stream flows onward to the sea, the shells remain in his heart as memories from which he can create his poems.

The Nature of Poetry

Leah Goldberg wrote about poetry:

- Poetry is perfection: a whole world concentrated in a few lines
- Poetry relates to the world as a symbol
- In verse, there is a game found in all art. The game takes our everyday lives and compares them to 'the charms of a holiday'.

The function of poetry is to grant the world harmony and order, and to expose the hidden truth. In addition, it raises the consciousness of sadness and ugliness to the level of the beautiful and noble.

The poem – the illustration of the language – the image – "They are the mirror into which time is captured".

The Selected Poems and Their Characteristics

The poems that appear in our program:

Rachel – 'And for Him'

L. Goldberg – 'My River', "Visit"

Zelda – 'You Hid Your Soul'

C. Guri – 'His Mother'

Gilboa – 'Spring'

The central theme – A woman's world – in general: childhood, youth, adolescence, adulthood, motherhood, love. The conceptual thread: Representing prominent literary streams, according to different eras of Hebrew literature and poetry.

Part One

The first collection of poems includes symmetric poems written in the style most accepted in the first half of the 20th century, with regards to expression and content.

Rachel – 'And For Him'

This poem contains two parallel stanzas in terms of structure and content. At the beginning of the poem appears a motto that Rachel herself wrote, 'We are Children'.

The subject of the poem: nostalgia for a lost childhood. The poem makes the comparison between the joys of childhood and sorrows of adulthood. The content is sad, but verse and rhythm create an atmosphere of relief and joy. The rhymes are close fitting, the verse exact and the number of columns of verse, fixed.

L. Goldberg – 'My River'

This is a typical folk song (or adaptation of such) in which the music of a folk song is played. Appearing in the song is an expression from *the Song of Songs* and from the Bible. An array of colors that are prominent serves as a means of illustration and symbols: the color white, the color of cranes, the color of the forehead, the color of the lily, the color of death.

The song is a ballad about the promise of a boy to return to his girl, a promise that was not fulfilled. The girl sits on the riverbank, observes the water and understands her fate.

L. Goldberg – 'Visit'

This poem is also symmetric in form. It contains topics relating to the 30's and 40's: sexual relations, love and disappointments.

Most of Leah Goldberg's poetry deals with love, its strength and importance in the lives of each of us.

Part Two

In this segment of the course appear poems which were once called 'young poetry', those that were written in Israel from the 1950's until today. The nickname 'young' was given because of the relatively new style in the 50's and 60's. With these poems a new era arose in Hebrew poetry. The timing of this period coincides, more or less, with the early years of the State of Israel.

The prominent artists of this period were Chaim Guri and Yehuda Amihai. Important subject matter that characterized the new genre is exemplified be Amichai's poem, 'Rain on the Field of Battle':

> *Rain falls on the faces of my friends, on my friends who are alive and cover their heads with a blanket, and on the faces of my friends who have died and no longer cover their faces.*

In this poem, there is a precise statement of a newfound reality, that of a strange and hostile world. There is almost a complete deterioration of all technical checks (verse, rhyme, and stanzas). The contents express a wide variety of choices. It appears here that there is no beginning or end, but only a 'middle', the picture of reality in the eyes of the composer. The picture, with all its cruelty, is pronounced with maximum suppression, with brevity and thrift the likes of which were never before seen in Hebrew poetry.

Prominent in this poem is the personal, almost intimate element, that places man at the center of creation. The image and metaphor rise in Amichai's poem to the level of symbolism.

> *'My father built on me a worry as big as a shipyard and my mother locked all the clouds in her brown closet'.*

It is apparent that to Amichai there is no concrete reality. Reality exists only in pictures which have no meaning the real dimension. Behind the symbolism hides an abstract idea which comes to declare a statement and express a mood.

The 'young' poetry, or to be more specific, the modernistic poetry of the 'Creation of the State' generation, especially those dealing with the experience of the War of Independence and the Holocaust, uses many illustrative events both for enhancement and for forming main ideas around which the entire work is based. The connection among designs, ideas, and concepts from the Bible enable comparisons to be made between ancient and more current events. Likewise, a system of symbols is created, concerning actual historical events and embellishing events such as the "Akeida" (near sacrifice of Isaac).

Biblical motifs abound in this poem. The poet, by means of Biblical motifs, creates a basis that is relevant to our era, society in general and the destiny of our people.

Many motifs involve the image of King Saul, the first King of Israel, who falls on his sword in the Battle of Gilboa – a symbol for the *land* in the Land of Israel.

As previously mentioned, three selections are presented in this section:

Zelda – "You Hid Your Soul"

H. Guri – "His Mother"

Amir Gilboa – "Spring".

These works were chosen because of their relationship to the pictures in the presentation. Most importantly, an effort was made to present another aspect of the poetry. The point of origin in these poems is typical to lyrical poetry. However, the artistic resources indicate a new approach which departs radically from the artistic values that have been accepted until now.

Zelda – You Hid Your Soul

This poem was matched with Henry Matisse's work entitled, "Inside a Room with a Black Fern". The picture was painted in 1848. I define this picture as Impressionist even though I am not sure that this is acceptable for Matisse's

style of painting. Impressionism in literature, by Rivlin's terminology, is a trend in which the poet receives instant impressions from natural events or the surrounding humanity, internalizes them and quickly transmits his reactions to the reader with total freedom from convention. This conveyance of feeling is much more important to the Impressionist than the accuracy of the work. This poem and others by Zelda convey this approach.

The headline of this poem is a type of allusion to the Biblical "hester panim – hiding his face" (of God from man), meaning: alienation. The narrator of the poem could be God who hides his face, or a loved one who leaves (or is estranged) and left the narrator "without the sun, without the moon and without a candle." The foundations of light are dual-layered, the actual light in whose absence human existence is impossible, and light as a symbol of wisdom, happiness and hope. These are recognizable symbols of song and literature. The necessities of life which were taken from the narrator were the river, the sun and bread, without which human existence, physical and spiritual, is impossible.

The poem is short and concise. It has two identical stanzas – opening and closure. Theses stanzas form the foundation for 'a poem of reason' whose conclusion is unavoidable. The poem does not have symmetrical lyrics, however, its tone is prominent. The number "three" is used as a creative tool.

C. Guri - His Mother

This poem corresponds to the painting of Solomon de Vrie, 'Yael, Devora and Barak'. The source of inspiration for the poem and painting is the same, the battle of Barak and his army against Sisra, the terrorist general who was killed by Yael. The central motif is Biblical and the poem includes many insertions from the original text. The poem includes strong, anti-war feelings, and was written by one who lived through the War of Independence when he was relatively young. 'Haani Sar – Am I an Officer?' considers Sisra's mother

from a new perspective. He includes her feelings and pain and presents a viewpoint that looks upon the enemy as a human being. Here is use of all the human senses: hearing, silence (speech), sight, color, fastening of glass eyes.

Amir Gilboa – Spring

We combined this poem with Chagall's picture 'Lover in Blue'. The blending of colors seen in the painting is also found in the words of the poem 'color blends into color, and it expresses the idea that merging is possible where there is love'.

The poem is replete with word play and repetitious tones which intensify the stimulation of the senses. There is no importance paid to details. However, the perceptions that bring forth concise expressions are prominent. The perceptions are free of formalities to the extent of creating new works and names such as, 'Rupka', 'Chambia', 'Chovi-Tovi' and 'Hodka'.

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Didacts of Adult Education

B - Hebrew Language and Culture For Immigrants

"Roots" and "Tree-tops" – What Kind of Hebrew Should be Taught and Learned in the Hebrew Language Ulpan

Riva S. Perlmutter

The Ulpan has always been unique in its emphasis on teaching the Hebrew language in its cultural context. It was perceived as an institution where the Hebrew language should be taught together with cultural values, together with the Jewish heritage. Despite the fact that in various documents the Ulpan is defined as "a highly intensive institution for learning the language" (Weinberg 1993:73), its founders and initiators did not perceive it as merely "a school for language", but rather as an institution where the everyday functional language is taught **as part of** a religious, cultural, social and historical complex (Polani, Weinberg, Rivlin 1994:8). The objective of the Ulpan was to create a sense of 'heritage', of Jewish continuity; and the belief was, and still is today, that creating a sense of 'heritage', of 'being a part of' is feasible if Judaism, the Jewish people and the land of Israel are a regular and integral feature of the educational program (ibid.). Language and 'heritage' had, and to a certain extent still have, equal status in the educational program, a sort of "roots" and "tree-tops" which together make up the tree. This was the objective of all frameworks in which Hebrew was taught – evening classes for laborers as well as night schools for new immigrants. The very word used for "teaching" Hebrew in the Ulpan – "LeHanchil" to impart, to bequeath rather than "To Teach" – reflects this perception. Berl Katzenelson, one of the first Hebrew teachers in the twentieth century, who coined this term saw in it the utmost achievement of the new Hebrew culture. He saw the Hebrew language not

merely as a means of communication but rather as the key to the spiritual possessions of the nation, the very gate to the Jewish cultural treasures of all generations (Weinberg 1992:23). The professed purpose of the Hebrew classes in which he and others taught was to teach the communicative languages so that the new immigrants would be able to find work and, at the same time, to "impart" cultural values so that they could be integrated into the Israeli society (Weinberg 1992:73). The first name of the department which was in charge of the Ulpanim after the establishment of the State of Israel - The Department for the Cultural Absorption of Immigration and for Imparting/Bequething the Language, or The Department for Imparting/Bequething the Language and Immigrant Absorption. (Fischler 1987:136) also attests to this perception.

Accordingly, all teaching materials – curricula, textbooks and even examinations, reflect this attitude, although there are some variations in the details. Itzchak Zicherman, in his monograph entitled: "The Learning Problems of the Adult Learner" (mimeograph, 1963) states that the objective of the Ulpan is to enable the learner to master the different language skills while acquiring "*values*" (the emphasis is in the original) at the same time. Values, according to him, are "the development of the ability to appreciate and evaluate problems and public figures. Good citizenship". Shlomo Kodesh defines the objectives of the Ulpan as follows (Kodesh 1973:80) :

- to teach the Hebrew language for communication and livelihood
- to bring the students of the Ulpan closer to the land of Israel and to create in them a sense of pride and emotional belonging to the land of their Fathers
- to infiltrate their souls with the eternal values of the Bible which is our certificate of ownership of the land of Israel
- to motivate them to be a part of the forming Israeli society…

- to change their distorted attitudes regarding military service, physical labor as a profession, agricultural work, attitudes which originated from Diaspora life and which left their mark on the Jews…
- to enhance their total identification with the state of Israel to the extent of giving their life for its existence
- to cultivate in them a 'joie de vivre' and an optimistic outlook regarding life in general and the Jewish existence in particular.

The values, which emerge from objectives 2 to 7, can be acquired by learning the Bible, Talmud, Hebrew literature and Jewish history.

Textbooks and curricula reflected this philosophy. Even in textbooks aimed at beginners, in addition to the linguistic part, one finds chapters from the Bible, sections of the Talmud, extracts of literature and chapters in history and geography. In textbooks aimed at the more advanced level this tendency is even more pronounced.

Even the linguistic part of most textbooks for beginners was steeped in "values". The following two phrases are translated from the Hebrew text:

> *"There's work and then there's work", said the secretary, "there's work in Israel; you need to want to work and need to love the land..."*

or:

> *"Morris thought: I came to Israel as an adult, and here I'm a child once more... I'll learn to speak and begin everything anew. I'll be a new man in the land of Israel".*

The different curricula were also formed following this philosophy. The following quote is from the introduction to the 1972 curriculum for the primary Ulpanim:

> *The main objective at this level is: teaching the language as it is spoken and written in Israel... To this objective one has to add another: to acquaint the student with the country, the people and the Jewish culture.*

And indeed, among the subjects of this curriculum one finds subjects such as: the kibbutz and the moshav, Jerusalem, Holidays and memorial days.

The same phenomenon can be found in later curricula.

The two curricula in use at present in the Ulpanim merit special attention. The curriculum for primary Ulpanim (Curriculum, 1993) written after the beginning of the current wave of immigration and aimed at answering the special needs of this particular population, is an example of the complexity of the integration of language and values, "roots' and "tree-tops". Two of the twelve "areas of functioning" included in the curriculum -- Media and Civil Studies - cover subjects such as the Knesset (Israeli Parliament) and the government, the judicial system and similar topics.

"The Land and the Culture" covers subjects such as the flag, the national anthem, immigration and ethnic groups, the different forms of agricultural settlement, Jerusalem, Jewish leaders and chapters in history. These are clearly "content" areas rather than functional areas. In addition, an integral part of the curriculum is the chapter entitled "The World of Judaism" which includes subjects such as the Hebrew calendar, the Jewish life cycle and the Jewish bookcase. These subjects are to be included as an integral part of the educational program of each class.

The curriculum for secondary Ulpanim (Curriculum for Advanced Ulpan - 1993) also reflects the perception that the emphasis in the Ulpan should be on teaching the language in its cultural context, on imparting cultural values as

well as the language of communication, on including both "roots" and "tree-tops" in every curriculum. The objectives of this curriculum as stated in the introduction are:

- to enrich and enlarge the students' vocabulary
- to enhance the students' mastery of the different language skills
- to introduce the students to the Jewish heritage in order to produce in them an affinity to the country and its culture
- to acquaint the students with the different strata of the Hebrew language for the purpose of enabling them to read and understand Jewish sources in the original and enjoy them.

Following this introduction, the curriculum includes three chapters: the first one – language, the second – Jewish heritage subjects such as Jewish history and Zionism, Judaism and geography, and the third – Israeli society. One half the lessons should be allotted to the Jewish heritage subjects.

Until the mid 1980's, the content part of the curriculum was mandatory, as can be inferred from the examinations in use at that time. For example, in the second part of an exam (probably used in the mid 1950's – the date is not stated), the "content" part includes questions such as: "What were the boundaries of the land according to God's promise to Abraham? What does the Law of Return say? The Laws of the State are legislated by… The total area the Negev is…". In addition, the students had to write down the name of the government ministry in charge of taking care of abandoned children, the Ulpanim, and calling the reserves.

A later battery of examinations used until the end of the 1980's, reflects a different attitude to the " content" part of the curriculum. Only examination no. 5 of the battery – the examination covering subjects such as education, kibbutz and moshav, Jerusalem, Holidays and memorial days – includes reference to "content" – one question, asking the student to write down the name of the

month in which each of the Jewish Holidays occurs. In later batteries of examinations, including examinations in use at present, there is no mention of "content", and this despite the fact that values, Jewish heritage, Judaism, are still considered an integral part of any curriculum used, of the educational program of the Ulpan as a whole.

And this is where the problem is:

"Roots" and "tree-tops" – Hebrew as a means of communication and cultural values, "survival skills" and "connective skills" – what is their place today in the educational program of the Ulpan, taking into consideration the profile of the present wave of immigration, the changes in the philosophy of absorption adopted by the Israeli government and the needs and means of the Israeli society? Do we have to allocate equal time to language and content, to survival skills and connective skills, to the "roots" and to the "tree-tops" despite cutting down the Ulpan period? Can we allocate equal time to language and content, considering the immigrants' employment and social needs? Is it feasible? Can we **demand** of the new immigrants, impatient to acquire the language tools to be integrated professionally, to spend time in studying history and Judaism, Zionism, literature and geography? Is it possible to create a list of values, that new immigrants **must** acquire? Is there a way to enforce it? In general, is there a way to impart values?

This is a very complex and loaded question as it touches the definition, or rather the redefinition, of the Ulpan: considering the characteristics of the present wave of immigration and the changes in the absorption philosophy adopted by the authorities – should the Ulpan of the 21st century become "a language school"? Can it be anything but a "language school" which integrates some cultural activities?

Before relating to these questions, let's first examine the linguistic objectives of the Ulpan today.

The main linguistic objective of the Ulpan today is to enable the learner to acquire linguistic survival skills which translate into the five language skills: speaking the language, comprehending it, reading and writing, and understanding a televised text. At the end of 500 hours – the duration of the primary Ulpan – the learner is supposed to be able to function socially and professionally reasonably well, unless his profession requires specialized language skills. If it does – he is offered a sequel framework, a secondary Ulpan of 160 hours in which he acquires vocationally oriented language – terminology and special language skills relevant to his profession. Both frameworks are voluntary – the immigrant is not obligated to attend, and following the absorption philosophy enacted, except for very few professions, he does not have to prove proficiency in the language to be employable.

My argument is that in 500, or 600, or even a thousand hours of study, in a framework whose first and main objective is to assure the new immigrants' social and professional integration, one cannot give equal weight to survival skills and connective skills, to language and values, to "roots" and "tree-tops" as defined above. Moreover: I challenge the basic assumption underlying the different curricula of the Ulpanim – that by learning chapters of history, Zionism, Judaism and geography one develops "a real affinity to the country, to its landscapes, its past, its future" (Curriculum 1993:7), that by learning Israeli literature at a very basic level and becoming acquainted with the Jewish life-cycle and the Hebrew calendar, one can become "connected to the common national memory, to the treasure of national associations" (ibid.). In my opinion, this assumption is basically wrong and does not withstand the test of reality. In many cases, the students learn these subjects unwillingly since they are aware of the short period of time available and the magnitude of the task, and at best acquire fragments of information which do not add up to "a treasure of common national associations". Their perception is that there is no "tree-top" and the "roots" are not very strong.

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One must not conclude that the Ulpan should become a language school in the style of Berlitz. On the contrary: the 'content' part of the different curricula should be redefined, should be made less ambitious, more focused and more feasible. Instead of chapters of history, Bible, Zionism, Judaism, literature and geography, there should be defined a limited and acceptable list of "Cultural Carrires" that should be **integrated into the linguistic part** of the curricula. New ways and means should be developed to facilitate the acquisition of these "cultural carriers" and create in the immigrants the desire, the willingness to learn more, to continue to learn. At most, the Ulpan can hope to create in students "receptors" by which they will be able to absorb the cultural values of the absorbing society.

Real "becoming a part of", "getting together", "becoming one with", is a function of time, of a long - term encounter, of an on-going contact which creates a common treasure of experiences, positive and less positive. A real affinity is created when the newcomer internalizes these experiences and says to himself: "I belong", "this is mine", " I am home".

Assuming that the "roots" are the everyday, functional language, the role of the Ulpan is to deepen and strengthen them as far as possible, and enable them to grow a trunk and branches – to create in the new immigrants the willingness to experience, and the tools to decipher their experiences and internalize them. Growing the "tree-tops" is their responsibility. The Ulpan can only facilitate it.

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Jewish Music as a Mirror of History

Zeev Nusimovici

Introduction

My intention in this article is to share my experience as a teacher and lecturer on the subject of Jewish music, most of which has been as a teacher introducing this subject to new immigrants to the land of Israel.

I have been doing research on the subject of Jewish music, a subject I find very exciting, for years. The amount of source material is enormous and varied. However, the real satisfaction I derive comes from passing this information on to my listeners.

Every teacher of music, every lecturer, creates his own style of teaching what he knows. Music, like other art forms, can be interpreted in many different ways, its varied expressions taught to any listener.

However, will the feelings it generates be one and the same for all? It is obvious that the answer to this question is no, and that there is nothing wrong with that. Music is an inseparable part of our daily lives, beginning with a mother's loving lullaby to her infant. Our taste in music begins from those very first moments, strongly influenced by the environment and the culture in which we grow up.

My role as an educator is to provide my listeners with the tools to better understand both the music and the terminology related to it.

The Role Of Music In The History Of Israel

Our people are now celebrating the 50th anniversary of the State of Israel. We are also celebrating the freedom to express our feelings.

This is a direct result of our decision to settle in our historic homeland and then to create an autonomous country of our own. Music has always been one of the most acceptable ways to express those feelings.

Music is the universal mode of expression, of happiness and joy as well as of sorrow and of grief, all of which have been part of the Jewish experience wherever there have been Jews in this world.

The pioneers to Israel, those who drained the swamps and guarded the new settlements on horseback as part of the "Shomer" organization, as well as their more urban counterparts, all turned to music at the end of a long and hard day. Songs about the land, its beauty and its place in the hearts of those singing, provided an escape from the hard reality. This music accompanied their singing, their dancing and even their dreams. It carried the flavour of the East as well as the beauty of the Volga.

As the years passed, the Jewish population grew, and with it, additional kinds of music developed. Refugees from Europe brought ballroom dancing to Israel, much to the dismay of the original settlers, whose socialist ideology incorporated more ascetic values. Despite their disapproval, ballroom dancing became a fact of life. If one really searches for them, recordings can still be found of Hebrew renditions of such dance music as the tango and the foxtrot.

The Palmach era, those years prior to the establishment of the State, did not foster any unique musical trends in Israel. Creativity in the field of Israeli music started well before that and has continued to this very day. Israeli composers today make use of melodies of the East, music from Central Europe and modern trends, all mixed together. At any given event one may hear "Eastern" as well as "Western" music. What are the sources of these styles? That is what I intend to explain.

Jewish Influence on Musical Compositions Around the World

The State of Israel, situated in the Middle East, incorporates a melting-pot of cultural elements brought in throughout its relatively short history by immigrants from every corner of the world. There is no doubt that this fact influences people's taste, their attitude toward music and the music they compose.

People often classify the music composed and performed in Israel, in a broad sense, as either "Eastern" or "other" ("Western"?) However, where does the "Eastern" influence end and the "Western" begin? Does the average person listening to music really want to differentiate between the two?

I think not. Nonetheless, I do think it is important to clearly point out those aspects that are different and particular to each style, mainly for considerations of our cultural heritage. The anthropology of music is a respected subject for research and study, aiding the study of the cultures of both existent peoples and those who have seemingly disappeared.

"One people, One Torah" is a saying we often hear during the High Holidays. Actually, the prayers heard in the synagogues are sung in the styles and variations that have been passed down through the generations in different parts of the Diaspora.

Judaism and the Bible have always served as a source of inspiration.

I usually devote an entire portion of my lectures to the Tanach (the Bible) and its influence on the universal aspects of the arts. All of the great composers, throughout the ages, have drawn inspiration from the Book of Books : from the Classical and Romantic composers - J.S.Bach, W.A. Mozart, J.Hayden, L.V.Beethoven, F. Schubert, F. Mendelssohn, J. Brahams, up to and including Franck and Kodally, the modern composers. Some of the most famous musical compositions are: Haydn's "The Creation", Mendelsohn's "Elijah", Rossini's "Moses" and Saint-Saens' "Samson and Delila".

Other Jewish figures, from Jewish history rather than from the Bible, inspired non-Jewish composers in their work. For example, we have S. Prokofiev, who wrote about Jewish subjects, and F. Handel, who wrote the oratorio "Judas Maccabaeus".

Chapters in the History of Jewish Melodies

When I talk about the influence of religion on Jewish music, I'm referring to the different musical versions of the various texts, for example, the influences of Central Asia, Spain, Italy, the North African countries and countries of the West. The examples are familiar to all and have become part of our people's folklore.

When I lecture on the Spanish period, characterized in music in the Spanish language, I add descriptions of religious persecution by the Church, of the Inquisition, of the Expulsion of the Jews from Spain and of the adaptation to the environment made by those who stayed behind. A descendant of those expelled from Spain was the famous Israel Nejara, who joined the community of mystics living in Tsfat in the 16th Century.

He composed many Sabbath melodies that are still being sung to this day. Another meaningful contribution, this time the melodies accompanying texts from the prayer book (the Siddur) was made by the Yeminite composer, Shalom Sabazzi. His work especially is full of allusions to the mystic literature, the Zohar and the Kabbalah.

I usually devote a full chapter to synagogue prayer, emphasizing the art of liturgy, cantorial music and the meaning of the intonations used when the Torah is read aloud during the service.

Next I devote a chapter to the Hasidic Movement, established by Israel Baal Shem Tov, in Podolia, Ukrania, in the 18th Century. The Hasidic Movement drew the Jews into worshiping through happiness, song and dance. The

followers of the Baal Shem Tov took their Sabbath meals together, wearing white, singing, eating and even drinking alcoholic beverages. Sadness was seen as sin, to be warded off with their melodies.

Hasidism reached its peak in the 19th Century, at a time when it spread to southern Russia, Ukrania, Poland, Galitzia, Hungary and Roumania. With time, Hasidic melodies took on a more modern form and Western influences can be found in today's Hasidic music.

The Klesmorim (musicians of Hasidic melodies) hold a very special place in the history of Jewish music. 200 years ago, in Prague, the first professional troupes of musicians playing only Jewish music were formed. These professional troupes may have included non-Jewish musicians as well, but they all played Jewish melodies in the same recognizable style.

This very unique style was very soon adopted by musicians in Berlin and in Frankfurt and spread through the Ukraine, Roumania and Russia. In our own 20th Century, these Klesmorim and cantors have been successful in all of Europe, entertaining not only Jewish audiences, but also performing in the best European theatres. Their classical compositions have also been performed in concert all over Europe.

Another aspect of the stories I tell that arouses much interest and attention is the story of the music of the pioneers in the Land of Israel. From the very beginning of the 20th Century many talented musicians arrived in this country, from Russia as well as from all over Eastern Europe. These people combined their efforts in the building of the new state with their musical activities. They systematically collected Jewish tunes and melodies from both the new country and the old. They consciously composed music that was thematically as close as could be to what was considered "the spirit of the new land" (a combination of the Middle Eastern influence and that of Eastern Europe), at the same time composing many symphonic pieces as well. Some of the composers who began their musical careers even before the founding of the State of Israel are:

Yedidia Admon, Yoel Engel, Emanuel Amiran (Pugachov), Yehuda Sharet, Moshe Willensky, Sasha Argov. In addition, there were the composers of symphonic music, such as Mark Lavri, Yoachim Stuchevsky, Mordechai Setter, Menashe Rabina and Mordechai Golinkin, a Ukrainian Jew who both founded the Israel Opera and served as its first conductor.

Cultural Investment and Mutual Interest

The children growing up in Israel are impacted by cultures from far and wide, all of which may influence their tastes in music. This universal influence may cause musical traditions, which have survived for hundreds of years, to either disappear completely or become the sole property of small, closed, religious groups. It is encouraging, however, that all over the world today, people are actively showing interest in ethnic music, they are open to music that is different, presented in an authentic way or - even more - professionally arranged. We all remember Ophra Haza's international success with a song set to an old Yemenite melody - "Im Yinaalu". This story proves that in spite of external influence, our musical and cultural heritage will hold its own and claim its rightful place in the shaping of our identity.

The '90's have been good years for aliyah (immigration), particularly new immigrants from the former Soviet Union. Since I myself emigrated from the Soviet Union in 1967, I've had the honor and the privilege of working in helping these new immigrants find their place here in Israel.

From conversations with these new immigrants, I have learned that the extent of their knowledge of Jewish music was the song "Hava Nagilla". No wonder. The communist government in their former country made a concerted effort to suppress any form of ethnic identification the minorities in the Soviet Union might have, especially when it came to Jewish identity.

Jewish composers working in the Soviet Union were among the leading composers in that country, but their thematic material was set by the Soviet regime.

During the Holocaust, Jewish music developed within the ghettos and the concentration camps, though little of what was written there has survived.

From what I see, the new immigrants are anxious to learn about their cultural roots, something which can help them clarify their national identity - that same national identity that has been the reason for so much suffering, persecution and humiliation. Even active participation in the Second World War against the Nazis was not a protective shield against such slanderous insults as "Zid". I especially enjoy telling these new immigrants that the influence of Russian music on the music here began as early as the end of the last century, the beginning of this one, brought here by the first pioneers to this country. I play a Russian melody for them, following it immediately with its Hebrew version. This is especially effective. This is not just an example of enjoyment, but of a feeling of partnership, involvement and even cultural pride.

The Jews who lived in Arab countries, in comparison, usually enjoyed a decent relationship with the governments of the countries in which they lived, some even holding prestigious governmental positions. That attitude changed with the declaration of the Jewish state, forcing them to leave their homes and come here with just the clothes on their backs. The Jews who lived in the Arab world were not persecuted in the same way that those living in the "enlightened" European countries were. This fact allowed them to follow their own customs and to keep their culture intact.

With their arrival in Israel, these Jews found themselves exposed to and influenced by the more dominant Western mores, and many found themselves suffering from "culture shock".

The claims of ethnic discrimination, which we hear from time to time, are also made, as they were in the past, in relation to the attitude shown by the Israel

Broadcasting Companies toward Eastern songs and melodies. I do not intend to render any judgement in this issue, but it seems that the truth is somewhere in the middle. Even if we concede that some discrimination did exist in the past when it came to the music broadcast over the radio, that has since changed radically.

Israeli folklore is full of stories in which East meets West, some humorous, others painful. This mutual critical appraisal included issues having to do with people's musical preferences as well. The musical ear attuned to Eastern music did not take well to Ashkenazi cantorial music or to Hasidic melodies - Mozart and Beethoven left it indifferent. Ashkenazi musicians and composers, on the other hand, looking for a way to rejuvenate Hebrew culture, turned to Eastern influences in their music, though they did not always show the proper tolerance for the fine distinctions within the Eastern musical culture.

Young people today do a much better job than earlier generations did in combining East and West. One example of a talented young composer who exemplifies this blending of influences is Alon Oliarchik, born in Poland, who immigrated to Israel with his parents when he was a young child.

My Own Introduction to Hebrew Music

I myself came to Israel from the Ukraine, in the sixties. The Ukraine at that time was one of the republics of the Soviet Union. It was there that I got my formal training in music. Very quickly, and even before I knew Hebrew well enough, I started studying music, while still in primary school. Surprisingly, and unexpectedly, the other students did not take advantage of the fact that I did not know the language. Just the opposite - they were my best teachers. There is no doubt in my mind that the language of music bridged the gap between us.

A surprisingly pleasant discovery on my part was that many of the melodies which had Hebrew words put to them were actually familiar to me from my

childhood. At that point I started to be interested in collecting such material. I bought everything I could find that had been published on the subject of the music and melodies of Israel, in addition, of course, to taping any music I could. Besides the written and recorded material, I put together a collection of slides, each with the words of a different Hebrew song. These could be used to facilitate the lectures I gave all over the country. In such a way, a faithful following started to appear.

The material that I had collected and the experience I had in introducing an ever-growing audience to the subject of Israeli music served me well in front of groups both large and small, young and old.

In the framework of my lectures, I use different kinds of technical aids. It is very important to me that my audience remain alert and interested throughout the lecture, and that the content be meaningful in both quality and quantity. This can be achieved by fitting the material to the specific audience each time. My lectures are underscored with pieces of music, by way of example, music that I perform, accompanying myself on the accordian. If I feel it's appropriate, I may use both audio and video tapes. Sometimes, if the audience knows Hebrew, I may ask them to sing along, since they are able to read the words off the slides as they sing. In this way, it is easy to keep the audience interested. From my own standpoint, it is important to me to be aware of spontaneous responses, facial expressions, questions asked and special requests. In fact, what we really have is an interactive lecture - the lecturer motivating the audience and vice-versa.

In my choice of both the subjects and the content of my lectures I do not pretend to either influence or change my audience's taste in music. My sole purpose is to introduce people to the sources and roots of Israeli music, providing perhaps an incentive for them to learn and better understand the texture that has always been at the root of Jewish music.

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Jewish and Israeli Identity among Immigrants

Moshe Adorian

Special attention should be given to immigrants from the former Soviet Union who had arrived during the big wave of immigration in the 1990's, and are continuing to arrive on a relatively large scale, due to several reasons:

1. Their relatively large and significant number, approximately 700,000 during the course of the past six years.
2. They are Jews who were born and raised with a strictly Russian identity, as a result of 70 years of alienation and depression of all Jewish culture in the USSR.
3. The existence of a relatively large, non-Jewish population among the immigrants, which influences the population of Israel in general, and the immigrants from the USSR in particular.
4. The demand upon those directly responsible for absorption, such as the Ulpan for language and Israeli culture acquisition, to invest greater effort in true and sound absorption by means of an effort to correct past mistakes, and by guaranteeing that the immigrant will find his niche in terms of employment, society, and culture in Israel.

These reasons, among others, have brought me to undertake the following study. It seems to me that the qualitative and applied research is the one that best suits the topic of this study because it deals with the personal and unique aspect of the immigrant. The goal of the study is to check the ways in which

the transition from a Russian, communist identity to that of a Jewish, democratic and Israeli one occurs.

Is there a transition? Or, perhaps, "islands" of immigrants from the former USSR were formed in Israel, but they are here in a physical sense only, and in terms of a mentality, spirit and culture they continue to live their lives as they did before their immigration.

The study focuses on the personal biographies of a few select immigrants, and investigates central crossroads and key junctions in their lives with regard to Judaism, by testing, from up close, each and every one of these crossroads, and where it leads them.

The tool of study is the personal interview. Some of the interviews were done one - on - one, and some in pairs, or even groups. The immigrants described their experiences in childhood and in growing up, both as individuals and as members of families. An integral part of the interview focused on their ways of coping with their new reality since their immigration, and their expectations from those responsible for their linguistic and cultural absorption.

As a result of the comments and wishes of those interviewed, I suggest a framework of learning, new and different from those that exist today. Thus the qualitative and directed study becomes an applicable one which includes a program of studies in outline form, and suggestions for both new teaching methods and enrichment of teachers in light of the required change.

Suggestion for a new approach in determining structure and content: Teaching methodology and teacher training in advanced Ulpan

In the research of Olstein and others (1994), the researchers suggest that after two to three years from the date of immigration, the immigrants desire to connect with the Israelis socially and also in terms of language and identity, even though they do not wish to renounce the close relationship which they

have within their own group. The model is, therefore: a desire for social intertwining and blending with the absorbing group by means of attaining their culture, language and identity, while, at the same time, preserving and maintaining the uniqueness of their social group.

The educational institute which I am describing in the research is meant to supply the skills and tools which will help lighten the difficulties of immigrant integration in many ways.

The object must be the integration of the immigrants in all phases of Israeli life: social, cultural, political, civil, and Jewish, a total blending of veteran Israelis with immigrants through choice and complete partnership.

It is important to note that in light of their studies, further education and knowledge acquisition, the immigrants will arrive at combined learning experiences with veteran Israelis under the auspices of the Popular Universities and other frameworks in which they may find interest, and study subjects which will sate their curiosity.

If the results of this study will bring about the desired social weave and interaction, I will have been duly gratified and rewarded.

The topics of study detailed in the research are based on ideas and suggestions of those interviewed, and relate to the following areas:

- history and Zionism
- Judaism
- Hebrew literature
- the media and its influence upon Israeli society
- civil rule and society in Israel
- different forms of Israeli settlement from an historic point of view
- the geography of Israel

- Israel and its neighbors
- Israel and the world
- art and culture.

Those interviewed also commented about methodology and the characteristics of the teacher whom they prefer.

Teaching in the advanced level Ulpan requires proficiency in one of the above mentioned topics. The teacher must have total proficiency in Hebrew as well, on all levels and in all its usages. The teacher is also required to introduce his/her students to experts in various fields, to representatives of the different strata in Israeli society, and to the local geographic sites.

There are those who are interested in meeting both historians and those who have "made history". Others are interested in meeting representatives of people who have settled in the country in various forms of community, such as the Kibbutz. Still others would like to meet personalities from the media, literature, the arts, etc.

Teachers have an important role in the organization of these meetings and in advance student preparation for these meetings by means of lectures, discussions, and explanations of basic, relevant concepts relating to the topic.

Consequently, the teacher's function must change; he/she not only teaches in the front of the classroom in the traditional manner, but must also fulfill the role of guide and trainer, and enable learning in alternative ways.

Teacher training will relate to the program of study and the specific subject which the teacher takes upon him/herself to teach in the Ulpan. The training will include structuring lessons and planning meetings, employing a system of

concepts and choosing the tools and means for teaching the specific subject matter.

The course will include specialization in conducting discussions and organizing the above mentioned meetings.

Teachers who have passed the training will be invited to pleasant seasonal enrichment and refresher courses with colleagues to hear about new ideas, be professionally updated, and meet experts in the field.

The plan of work for the advanced Ulpan teacher will be structured in the form of a teacher researching his own work. The teacher will be asked to keep a daily work record in order to methodically follow achievement. During the course and at its end, there will be constant evaluation and student feedback. The comments and reactions of the students will be the main tool for examining the program and initiating the required changes.

There will also be meetings among teachers who teach the same subjects. At the end of the course, the teachers will have a complete picture with which they can prepare the work program for the next course.

Summary

The thoughts and ideas which have lead me to choose this work are based on historical dramas taking place before our very own eyes, and to which we are partners, either actively or as viewers from the sidelines.

As a believing Zionist Jew, I follow with awe and wonder the prophetic realization of the return of the exiled Jews to their homeland, the dream becoming a reality.

The enchanting meeting before our very eyes of different populations, communities and sects from all corners of the earth, where each group has its own history, identity and culture which developed throughout the centuries, is

the nucleus of this paper. From up close, it is most interesting to follow the absorption process, absorption into a population which is itself still undergoing a search for identity and integration of the various sects in its midst. What, after all, are fifty years of statehood following two thousand years of exile, wanderings, prohibitions, torture, immigration, and rebellion?

Geula Cohen interviewed Yasha Zakov (1970), one of the pioneers demonstrating against repression in the former USSR. Today he is the chief of the Communications Bureau and his name in Israel is Yaakov Kedmi. The things he told Geula Cohen at that time sound so natural today, yet whoever said those words at that time was liable to be imprisoned and tortured: "I am a Jew, I was born a Jew, and I want to live the life of a Jew. As a Jew, I think of the State of Israel as my homeland, the homeland of my people."

The question of identity is complex. The Jewish identity of a person is not merely a question of definition (M. Rosenack and A. Shkedi), but a form of behavior that results from life experiences and, in turn, forms them. In other words, the Jewish identity of a person is the result of past life experiences as a Jew and as a human being.

The different ways in which Jews relate to conceptual facts, the sociology and history of Judaism, the way in which they can find meaning in every collection of facts and the various ways they combine these groups of facts in understanding themselves and their lives - all these tell us what is their choice, and how their "Jewish values" are formed.

I let the people I met tell their own stories. They chose the details and events which were significant to them. The story formed a picture which in itself is a product of inner validity, and from this picture one can learn a great deal about their conflicts, questions and the search for identity that combines the known with the unknown, the close and familiar with the far and unfamiliar. These dialogues are interesting, thought provoking, and inspire to action. The suggested program in this paper is meant to stir interest in terms of integrating

the Jewish Israeli **independent** identity of each and every one, as a unique personality which examines the new situation from a subjective perspective. The program must reflect the different components and sectors of Jewish society and culture. The result will be the choice of basics which are important to the students and help them build a new identity which includes sub - identities from the past, and elements of new sub - identities combining into one complex identity.

I, personally, had a breathtaking experience. If all those dealing with absorption, in any form (social, cultural, linguistic, professional, etc.), were to choose ten members of the large group with which they are working, and examine, in depth, these people, their life experiences, where they have come from, what interests or bothers them and, more than anything else, what enables them to be truly absorbed in their new homeland with all its complexities, they would achieve interesting results that would probably direct their handling of the areas within their jurisdiction with greater care and efficiency. The immigrants are yearning for contact with Israelis. They have questions and face dilemmas; often there is no one to whom they can turn. Those involved in qualitative research can, through contact with the immigrants, achieve a by - product important for its own value and merit.

I cannot complete this paper without thanking all those who have helped and enabled me to peek into the inner world of the immigrants from the former USSR, and investigate their personal stories from past and present regarding their Jewish identity development.

It is my intention to promote the idea of an investigative teacher who researches his work among the people with whom he works. I sincerely believe that this is the proper way for improving teaching methodologies, a way which stirs interest and renewal in the process of teaching over a longer span of time.

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Didacts of Adult Education

C - Special Populations

Learning Disabilities in the Adult World

Israel Winkler

Different Types of Learning Disabilities

Learning disabilities are unexpected difficulties experienced by children and adults in specific areas such as reading, writing, arithmetic, foreign languages, attention span, memory and others. These difficulties are unexpected in relation to the individual's age, education, intellectual level and successful performance in other areas of life. These difficulties are also surprising because obtaining these skills ordinarily does not demand more than average potential and most of the population develops these skills relatively easily. The most commonly known disabilities occur in the domains of reading (dyslexia), writing and spelling (dysgraphia), basic arithmetic (discalculia) and concentration (Attention Deficit Disorder – ADD).

These disabilities are the most commonly recognized ones because they affect the way children function in school and are sometimes called "academic learning disabilities".

There are, then, disabilities that affect the way one functions in school, but there are others that affect different areas of life. For example, an impairment in fine motor skills can affect one's handwriting, while a disability in athletic coordination can affect athletic ability, riding a bicycle, or driving a car. A spatial disability can affect one's success in geography, geometry, finding one's way around in a strange city, or navigating with the use of a map.

These difficulties are not considered classic learning disabilities, but they should be. If there were standard matriculation exams for sports, driving, navigating, arts and crafts, music and art, then disabilities in these areas would

also be considered "academic". What gets labeled as a learning disability, then, is a matter of cultural or societal determination.

The Reasons for and Implications of Learning Disabilities

An interesting aspect of learning disabilities is the difficulty the individual has in performing very basic skills that are usually acquired automatically, without any conscious effort. For example, most children acquire the basics of reading, writing, and arithmetic by drilling, trial and error, and repeated exposure to letters of the alphabet and words. The dyslexic/dysgraphic child is unable to learn to read and write even though he drills and is exposed to written language and invests tremendous effort in obtaining these skills. In similar fashion, there are children who "learn" to ride a bicycle without difficulty, while others, though they make great efforts, are unable to do so. In both cases, reading/writing and riding a bike, one needs to perfect basic skills, cognitive or motorical, that the child with learning disabilities does not possess.

The explanation for these unusual phenomena called "learning disabilities" is that there is a physiological anatomical misfunctioning which is genetic in origin. The genetic factor is responsible for the disability or misfunction in the nervous system, which in turn influences the individual's ability to learn or acquire basic skills like reading and writing. This flaw in the nervous system also influences the development of basic skills and functions, which are ordinarily gradually acquired as part of normal development.

A Problem that Continues from Childhood to Adulthood

Because we are discussing physiological processes, genetic in origin, it is not surprising that a child who has difficulty reading becomes an adult with the some problem. Furthermore, we will not be surprised if a child who experienced difficulties with writing and spelling becomes an adult who

suffers from the same impediments. Although the dyslexic adult may read better than he did when he was a child, he still finds it difficult to read, which is surprising to others because of his good education and high performance in other areas requiring greater intellectual abilities than does reading.

We may compare learning disabilities to more commonly recognized innate phenomena like shortsightedness or color blindness. The latter, too, are physiological phenomena, genetic in origin, which remain with the individual throughout his life. The adult suffering from these disabilities learns how to get around and overcome them by wearing glasses or avoiding professions that require the ability to recognize colors. Clearly, however, it is much more difficult to get around or overcome learning disabilities in reading or writing. Unlike the child with learning disabilities, who usually has little choice but to continue to invest great effort in "learning" to read and write, the adult suffering from learning disabilities tries to avoid reading and writing by choosing an appropriate profession.

The Prevalence of Learning Disabilities: Difficulties in Evaluation and Measurement

The exact number or percentage of those suffering from learning disabilities in the population is unknown. There are varied estimates and the exact percentage of those suffering from learning disabilities is the most controversial aspect of the problem. This disagreement takes place among groups with varied and perhaps conflicting interests. On the one hand, we have the educational establishment and the directors of the institutions of higher learning whose responsibility it is to aid financially and therapeutically those who suffer from learning disabilities. Their interest is to present the lowest possible percentage of those who are afflicted by learning disabilities. On the other hand, we have the professionals, parents of the children suffering form learning disabilities, and adults suffering from learning disabilities whose

interest is to have the learning disability prevalence set as high as possible. Researchers should be the objective factor in determining the pervasiveness of learning disabilities, but they, too, vary greatly in their estimates because of how learning disabilities are defined and diagnosed. These disagreements are responsible for the fact that epidemiological studies present different results regarding the percentages of those suffering from learning disabilities in the population.

As we have already noted, the establishment traditionally opts for a conservative estimate of the problem. They believe these difficulties to be marginal, if they exist at all. They insist that, "at best", 2 - 4% of the student population suffer from learning disabilities. Professionals in the field and those who work directly with students in schools and in institutions of higher learning estimate the problem to be much larger; some even estimate a prevalence of 20%. In order to evaluate these different estimates, the "Margalit Committee" was formed. The committee consists of professionals in the field, representatives of the Ministry of Education, and representatives of other organizations in the field. The committee presented its findings in 1997, and determined the prevalence of learning disabilities to be about 10%. Because the committee was heavily influenced by the interests of the representatives of the Ministry of Education, we can assume their estimate to be at the low end.

Indeed, it is very difficult to measure exactly the preponderance of such complex phenomena as learning disabilities. The latter occur in heterogeneous populations, in which many individuals are unaware that they are afflicted by learning disabilities. An epidemiological study is difficult to conduct, as we have said, because of methodological problems. These problems arise because of disagreement over definition, measurement, and diagnosis of learning disabilities. Furthermore, disagreement concerning statistical analysis of the results is especially problematic because how one chooses to interpret the results determines whether the individual is suffering from a significant disability or a mere "difficulty" in performing certain tasks. The latter is simply

part of the normative differences among various populations. Problems of methodology also occur in epidemiological studies that attempt to determine prevalence of emotional or physiological disabilities. The question of which disabilities to include in the study always arises, as well as how to determine when a "problem" should be recognized as a disability.

In recent years public awareness of learning disabilities has increased dramatically. At the same time, the demand for higher education has significantly increased in the job market. These two factors combined have naturally lead to a larger number of children and adults who are "coming out of the closet" and demanding their right to learning and testing environments that take learning disabilities into account. Many parents who suffered from learning disabilities as children but were unaware of their condition at the time, find that their children are forced down the same "road to hell" even though they suffer neither from cultural nor economic deprivation. The educational establishment treats learning disabilities in a conservative, if not reactionary, manner; it is inflexible with and suspicious of those who report having learning disabilities, especially so with adults who ordinarily lack the organizational network that would demand their rights be protected in the educational institutions serving adult populations.

The Difference between a "Difficulty" and a Learning Disability

In every area of learning, whether academic, motorical, or conceptual, we observe a graded scale of difficulty. With the skill of reading, for example, at one end of the scale we have the child or adult who experiences no difficulty whatsoever, while at the other extreme we have the child or adult who cannot read at all (there is a surprisingly large number of adults, some of whom have high level administrative positions, who are unable to read the simplest words in their native languages). A broad range of reading difficulties is situated

between these two extremes; the question is, then, at what point do we determine a difficulty has become a disability?

When we use the term learning disability we mean that there is a permanent, objective, cognitive-neurological impairment that significantly affects one's ability to learn to read. Therefore, the learning disability persists despite the student's attempt – at least at the beginning – to drill like the other children (we understand that the student learns to avoid the task and has little motivation and is easily frustrated because of his inability to master such a "simple" skill).

In practice, however, the decision as to whether one is suffering from a difficulty or disability is arbitrary.

Toward a Proper Definition of Learning Disabilities

There are many statistical methods used to measure and determine the potency of a difficulty in learning. Each method is a function of the professional's theoretical approach and own interests. The correct approach, we believe, is to view every difficulty that prevents one from realizing his potential as a learning disability.

This approach transforms the learning disability to something relative, like emotional and medical disabilities. In the field of psychology, for example, no proper authority would think of withholding treatment from a child or adult who complained about experiencing severe emotional affliction on the grounds that he was merely suffering from minor difficulties rather than significant emotional distress. And in the field of medicine, for example, there are no absolute determinations that high blood pressure or being overweight is a significant disability. That is because there is a wide range of variables which affect the way these phenomena are interpreted. In the field of learning disabilities, however, the situation is rather odd. Children and adults complain about difficulties they experience reading and writing and the education

establishment treats them with suspicion and inflexibility and demands that the complaintants prove their disabilities are "real".

If we assume that to read, write, calculate, ride a bicycle or drive one needs only minimal intellectual ability, well below average, then most children and adults who cannot perform these activities satisfactorily are suffering from learning disabilities. Disabilities in reading and writing because of emotional distress, a lack of education or sensory deprivation are relatively rare and in most cases proper diagnosis reveals that the emotional problem or lack of education is the result of a learning disability rather than the cause of the problem.

Adults with Learning Disabilities: Social and Historical Changes

For many years the mythical belief that children's learning disabilities disappeared as they grew older was pervasive. The logical explanation for this belief was that children with learning disabilities simply dropped out of the school system at a relatively young age and could thus be ignored by the educational establishment (Put simply, "stupid" people quit school at an early age because they could not function). Some of these children became part of the labor force working in jobs that did not require much or any reading, writing or calculating skills. Thus they were able to indirectly overcome their disabilities.

The adult who is a factory worker, driver, small businessman, chief of a labor crew, farmer, artist, athlete, mechanic, graphic artist, or technician can be successful at work and get around his academic learning disabilities without those around him becoming aware of his impairment. He will even find many ways, some extremely creative, to avoid revealing his difficulties in reading and writing to his immediate family. The adult with learning disabilities avoids helping his children with their homework, avoids writing letters, and becomes

flabbergasted on Passover day when he desperately seeks to avoid reading out loud during the ceremony.

Learning disabilities, then, do not disappear as we grow older. We may witness improvement, sometimes significant, in reading and writing skills, but in effect these are permanent cognitive disabilities of genetic origin that remain with the adult throughout his life. Often the adult who suffers from learning disabilities is unaware of his predicament. He believes that his difficulties in reading, writing and spelling developed because he was a "lazy" child or because he was not given the opportunity to acquire an education. Indeed, "laziness" or "lack of motivation" are typical results rather than causes of learning disabilities.

Many children and teenagers, more than 15%! of the population, according to our estimate, tried unsuccessfully during their many years in school to master the basic skills of reading, writing and arithmetic. The establishment labels them as lazy or stupid because it misreads these difficulties. When these children become adults, they hope to overcome their learning disabilities in the work place by getting around or avoiding them. To a certain extent, they are successful in this endeavor, but their fear of being "exposed" accompanies them throughout their lives. They feel they must hide their learning disabilities form those closest to them. They find it difficult to get promoted at work because they fear participating in professional training or vocational courses. Many mundane daily activities like writing checks, reading contracts, watching a movie with subtitles, filling in forms and questionnaires and reading professional literature are difficult and embarrassing.

It is important to realize that in the past there were relatively many employment possibilities for adults suffering from learning disabilities, jobs that did not require higher education. More and more adults must now face their difficulties; in the postmodern world they are unable to avoid their learning disabilities. That is one reason why people feel that the number of people suffering from learning disabilities is inflated or exaggerated. But as the

world changes, more and more people must find a way to come to terms with these cognitive impairments.

Treating Learning Disabilities in Israel and Abroad

The research, diagnosis and treatment of learning disabilities comprise a very new field. Most of the research in this area centers on child populations, while research on adults with learning disabilities is rare. Few professionals know how to correctly diagnose adults suffering from learning disabilities.

In Israel the diagnosis and protection of children with learning disabilities are still gray areas fraught with confusion, but the adult version of the problem is ignored or treated with absolute ignorance. The Ministry of Education quite naturally focuses on children; there is no official organization for the adult populations. Those adults who do get a second chance at acquiring an education are forced to represent themselves vis à vis the authorities which treat them unfairly, inflexibly and even nastily.

In the United States (Gregg, Gay & Hoy, 1996), and most likely in Israel as well, the populations with the highest number of learning disabilities are those that suffer other impairments or disabilities as well. Every year more and more adults must face the challenges of vocational training, retraining or going back to school without the support of an educational framework, without sufficient public/establishment awareness of learning disabilities, without rights protected by law, and without financial aid. The organizations founded to support populations suffering from physical impairments have no counterparts to support those adults with learning disabilities. The adult fights his own fight alone, or denies and conceals his learning disabilities.

In the United States and in Europe the rights and support of adults suffering from learning disabilities who desire to return to their studies have begun gradually to be recognized in the same way that physical or mental impairments are (Bassett & Smith, 1996).

In Israel, 18-year-old youths suffering from learning disabilities are inducted into the army for 3 years. Just recently, however, the army has recognized learning disabilities as a condition that lowers one's medical/military "profile". Many soldiers suffering from learning disabilities are relatively successful in their army service because the tasks they are required to execute are quite different from what they were asked to do in school. Many do well in combat units and their tour of duty is sometimes the happiest and most satisfying period of their lives.

Yet the more sophisticated soldiering becomes, the more difficult it becomes for youths suffering from learning disabilities to function in the army. In any event, their problems become more acute when they are demobilized. Suddenly, these ex-soldiers are expected to participate in higher education, vocational training or the work place. As we have already stated, they may not even realize that they suffer from learning disabilities and they will receive no help from the establishment or from any support network.

At present, the situation in Israel, in terms of awareness, research, law and rehabilitation for those with learning disabilities is at rock bottom. Only for the most extreme cases of obvious neurological impairment are there adequate resources. But when we recall that 15% percent of the population are suffering from these disabilities it is clear that they are not receiving the help they need.

What makes the problem even worse is that there are very few professionals who have the training and/or experience to treat those adults suffering from learning disabilities. Those responsible for vocational training in the Ministry of Labor or college and university programs most often have neither the awareness nor knowledge or sensitivity necessary for working with these adults. In addition, these populations often suffer from emotional and social problems that are a direct result of their learning disabilities, most often because of the frustration in trying to overcome learning disabilities.

There is no legislation on record dealing with adults who suffer from learning disabilities. The Ministry of Education has enough trouble trying to come to terms with children's learning disabilities and it will take quite a while until they are able to engage the adult world of education.

Towards a Better Future

In the past, the adult sufferer was successful in developing compensating or avoidance strategies in order to participate successfully in the job market. This is becoming harder and harder to accomplish because the demands for higher education and vocational training are on the rise as the work place becomes far more sophisticated that ever before. Thus there is a higher unemployment rate among those adults suffering from learning disabilities than in the rest of the population (Brinckerhoff, 1996).

If we do not become more aware of the problem, improve the methods of diagnosis, create necessary laws and provide the proper treatment, unemployment in this population will continue to grow. And this will only cause the very same frustrations and disappointments that these adults experienced as children when they were students, which will in turn perpetuate the emotional difficulties and social problems that accompany learning disabilities throughout the individual's life.

The Ministry of Education treats learning disabilities among adults inflexibly, with suspicion, and shows a complete lack of understanding of these phenomena. Their attitude is condescending and alienating and therefore offers no relief for this unfortunate situation. If an adult is diagnosed with a learning disability, the authorities treat him as if he were a child who had merely aged a few years. The recommendations in such cases are absurd, like sending someone off to "special education" in the misguided hope that yet another few years of drilling will instill him with the ability to read and write. A disability remains a disability and this is what is overlooked or ignored.

The adult with learning disabilities, perhaps for the last time in his life, tries one last time to pass the matriculation exams. He will need all the mental toughness he can gather in order to change a life-long pattern of academic failure as a result of his learning disabilities. For years he tried to deal with his inability to read and write and what he needs most as he begins his studies is someone to explain to him that his disability cannot be "fixed", but has nothing to do with his intellectual potential. He must also know that despite his disabilities he will be able to get around them and obtain an education and a decent job. With the proper instruction, those who suffer from learning disabilities can turn their lives around dramatically. If not, the only thing this population has to look forward to is frustration and a permanent inability to function efficiently in society and in the job market.

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Is There a Need for an Alternative to the Group in Parent Training?

Rina Cohen

Group Training –The Norm

Parent training, which has operated in Israel for some 30 years, is conducted almost entirely in groups and according to the group training approach. This activity, commonly referred to as 'parent group', includes a group of parents and a group leader who relate to one another in a variety of ways in order to explore issues of parenting and raising children.

Several questions need to be asked in this regard. What is there in group training that is particularly conducive to aiding parents fulfill their parental roles? Is it appropriate for every parent, and in every situation? Are there not alternative approaches capable of assisting parents?

An examination of these questions can assist parent trainers design approaches, possibly different, to help parents meet their parental challenges, attain their aims to improve their parenting skills and feel good about themselves in their role.

To that end, we will define parent training and examine how the group and the principles of group work further the aims of parent training. Simultaneously, we will identify those who can benefit from such training. In addition, we will identify alternatives in the field of parent training for those whom the group situation is not desirable or appropriate.

Our examination is based upon two assumptions about parent training:

- Assistance to parents belongs to the area of education, and adult education in particular.
- Parent training is intended for parents not afflicted by emotional disturbance or dysfunction.

Parent Training - Definition

The professional literature in the fields of education and psychology employ a variety of terms to describe the work of professionals with parents. These include parent education, parent training, parent consultation, and family therapy. This variety is indicative of a wide range of activities and approaches in dealing with parents.

An imprecise use of these terms, however, can attest, according to Chetnik, to a poverty of theoretical thought in an area and to a confusion that stems from the identification of a parent as both a consumer in his own right as well as an agent of change vis à vis the child (Chetnik, 1989; in Cohen, 1996). As a result, it is necessary to examine the full range of activities with parents, and to identify common as well as different elements.

The Hebrew term commonly used for these activities translates as `parent training'. It is defined as an educational-counseling activity that aims to assist parents in fulfilling their parental duties of raising and educating their children. Parent training permits, according to its assumption, the development of parental wellness that improves the quality of life of both parents and children, via the acquisition of knowledge, development of functional skills, and expansion of self-awareness.

The Educational Encyclopedia (Hebrew) defines 'parent guiding' as a directed activity (systematic or otherwise), aimed at equipping parents with desirable codes of behavior in relationship to their children. The term at times refers to an activity that is educational and therapeutic, and at times to one that

promotes desirable behavior changes in the lives of the parents which indirectly influence the behavior of their children.

Arcous (1993) notes that the term `family and parent education' relates to an activity performed between individuals, within a group, that aims to furthering parental capability. These activities include: educational programs, training and support groups, and home study programs.

According to Mazur (1988), parent training serves as an agent of socialization for the adult parent system of the family. Parent training serves as an intermediary that supports the parental system to fulfill its tasks, while providing tools for coping with normative situations, periods of transition, and unusual situations that occur within the life of the individual and the family. Parent training thus relates to the parental role, to the parent who assumes the role, and to the relationship between these perspectives. In fact, this is the view that has been adopted by the Division of Adult Education, within the Israel Ministry of Education, Culture and Sport (Cohen, 1992).

This view sees parenting as a role and the parent as one who occupies and fulfills his role with his individual personality, within his individual and social context, and as a result of the interplay between the two. Parent training is the activity that expands the well being and increases the effectiveness of the parent in his role.

Parent training is a multi-faceted educational activity that improves and empowers parental qualities by training parents for their role, furthering the performance of the parents while accompanying them in their functioning, assisted by professional and systematic intervention provided by a certified trainer.

Assumptions of Parent Training

Parent training currently rests upon four principles: belief, recognition, knowledge, and understanding (Cohen, unpublished).

BELIEF in the profound love of a parent toward his child, in his desire to benefit his child to the utmost of the parent's ability, and in his desire to grow in order to achieve his parental goals;

RECOGNITION of the importance of parents for children and for teachers, and of the complex and challenging roles of parents during changing and uncertain times;

KNOWLEDGE that parents draw emotional strength from internal resources and social surroundings, and that knowledge, skills, and awareness of roles, bolsters parental ability to cope;

UNDERSTANDING that parents can be helped by educational activities that are supervised and operated by professionals trained in the area of family studies.

Parent Training as Promoting Parental Literacy

The goal of parent training is developing parental wellness. In our view, such parenting stems from literate and relevant parenting. Parental literacy is a parenting that is grounded emotionally on a parent's love, concern, and commitment toward his child – and cognitively on current understanding in the fields of education and psychology. A literate parent is capable of articulating his personal values and beliefs, and engaging in a continuous examination of relating them to his child's needs and abilities.

According to the context-role approach, literacy is defined as the ability to function as demanded by the givens of one's social context (Sarig, 1995). The operational-context approach defines literacy as a function of visible behaviors. Venezky (1990) defines these behaviors as a complex of skills that

find expression in relevant social contexts. In order that these parental behaviors be relevant and effective, they must stem from and employ functional literacy.

The complexity of educational circumstances, on the one hand, and the abundance of elements of change, on the other, present the parent with complex functional challenges. Effective confrontation with these challenges requires wise use of educational and psychological knowledge as well as appropriate role-related skills. In a word, successful coping requires a parent to employ parental literacy.

Parent training strives to develop parental literacy by creating opportunities and frameworks for parents to acquire knowledge, clarify functional values, and deepen self-awareness. The knowledge, clarification, and self-awareness that the parent acquires via parent training, will assist him in developing functional parental benevolence (Kaplan, 1970). An additional side benefit that may stem as a result of parent training is the development of a clear and organized parental identity.

Skolon and Skolon (1980) see literacy as the essential component in man's identity, values, and manners whereby he acquires knowledge and interprets the world around him. It appears, then, that parental literacy is a multi-purpose vehicle for creating meaning, developing thought, influencing behavior, and forming role-related identity. All these perspectives are critical in helping parents develop parental benevolence.

Aims of Parent Training

The parent training system has defined the goals of its behaviors, as follows (Cohen, 1992):

- permitting parents to expand their knowledge and acquire pertinent information in areas of education, psychology, parenting, and family;

- developing parental awareness for the diverse needs of their children during various stages of their development, and for their personal needs of parents as adults;
- permitting parents to acquire skills and employ tools for improving their parental functioning;
- strengthening parental ability to effectively utilize available internal and external resources for the purpose of identifying needs and discovering coping mechanisms;
- facilitating parental re-examination of values, beliefs, expectations, and goals in raising and educating children;
- facilitating parents' ability to observe their parental experiences and interpret those experiences in ways that are meaningful for themselves and their children;
- expanding parental introspection and self-acceptance with full cognition of personal limitations and difficulties;
- enriching parental experience, pleasure, and satisfaction with regard to raising their children.

Achieving these goals will contribute to the development of literate parenting. To create such literate parenting, parent training operates to activate educational processes and learning for parents. This educational activity is based on theoretical assumptions that relate to parents and on ways in which adults learn.

Parental Learning: Theoretical Assumptions

Orbach (1968, in Portoy, 1978) identifies the theoretical assumptions upon which the educational component of parent training lies:

- Parents are capable of learning. Their being parents does not automatically equip them with the skills to understand all the aspects of their parental role. The more that a parent knows about child development, about the impact of his interactions with his child, and about his goals and aspirations in his child's education – the better he will be able to handle complex family dealings.
- Parents are interested in learning, and particularly about matters that influence their child's development.
- Parents, like other people, learn better those things that they wish to learn.
- The more learning pertains to the here and now experience of the parent with his children, the more meaningful it will be.
- Parents require encouragement and support in making individual decisions.
- Emotions play a central role in determining the way parents behave. In addition, awareness of those emotions has a significant influence on parental behavior.
- Parents are willing and able to learn from one another.
- A parent gains a better perspective on his own parenting from other parents.
- Each parent learns in his own way and at his own pace.

Orbach's theoretical assumptions are supported by the following principles of adult learning:

- Effective adult learning deals with subjects and issues that are relevant.
- Meaningful learning is learning that is based on one's previous adult experience.

- The opportunity to share one's thoughts and feelings provides for meaningful adult learning.

Taking into account the aforementioned theoretical assumptions of adult learning, the following question presents itself: What are the frameworks and processes that can advance the goals of parent training to develop parental literacy?

The Group in Parent Training

The most prevalent and useful framework for parent training at present is the group. A group is defined as a gathering of two or more people, who exist in a degree of dynamic relation with one another (Garth, 1984). Groups are formed and serve a variety of functions. In the area of assistance and human development, groups exist on the continuum from therapy to education. On the educational end, which is our concern, one can find Encounter groups, Sensitivity groups, T-groups, Support groups and Discussion groups. Parent groups are Support and Discussion groups whose participants unite around a subject or problem that is meaningful for them and they attempt to learn, from a professional and from one another, approaches for effective functioning and coping.

A group is characterized by inter-relationships that its participants form. The interaction and dependence that exist in a group form an environment that has been found suitable for satisfying basic human needs and, simultaneously, furthering processes of learning and change.

Whittaker (1985) identifies the following characteristics of the group reality:

- In the group there is an atmosphere that gives expression to the emotional elements of behavior and influences participants of the group.

- The group builds common themes. A common theme is an issue or problem that concerns participants of the group.
- Norms and systems of trust develop within the group that serve to moderate behavior of group participants.
- A cohesiveness forms in the group, and as a result of the connection, group participants experience a sense of belonging which can develop into identity.
- The group experience facilitates an examination of views, positions, feelings, and personal behaviors.
- The group experience includes the examination of a variety of behaviors and possible outcomes.

These characteristics form a group reality that provide the basic human needs of belonging, controlling, influencing, and accepting (Shutz, 1955). Parents of our generation who suffer from functional isolation, from loss of control and influence, and from lack of confidence, are liable of finding the group as an appropriate framework for satisfying their needs. Parent groups allow the individual parent to escape from his isolation, influence other parents, and be influenced by them. In addition, the group provides parents the opportunity to examine significant issues of parenting, in the presence of other parents. The common characteristic promotes a sense of acceptance, promotes courage, and provides support. Norms develop in the group that serve its participants as a parental 'safety net'.

At the same time, the group serves as an environment that hastens processes of learning and change. Lewin (1951) demonstrated that it is easier to change people's views and beliefs, and change that occurs is more stable, if the process of change takes place within a social context that allows the person to be an active participant in arriving at the decisions that precipitate the change. The group contains a strong element that permits the testing of reality. The group represents a microcosm of the outside world (Ohlsen, 1970). It provides its

participants with the opportunity to discover that their problem is not unique and affords them the possibility of trying new behaviors in a protective setting. An atmosphere of trust and emotional support develops as a result of the group's cohering. This atmosphere permits self-examination and a renewed evaluation of personal goals, values, and behaviors.

Corsini and Rosenberg (1955) claim that mechanisms such as acceptance, airing feelings, transference, and universalization that exist in the group create an environment that permits its participants to achieve improved understanding of the nature of the motivation of human behavior and facilitate internalizing new information. In addition, the individual acquires sensitivity, social and role-related skills, and self-confidence. Without doubt the group, through its characteristics, can satisfy parental needs and further their processes of learning and change. In our view, the potential outcomes of this socio-educational activity are parental literacy and parental culture that are based on knowledge, norms, values, and beliefs that have undergone thorough examination. As such, the group serves as a social framework that is capable of producing mature, autonomous parents who display leadership in their parenting. These are the goals and the tasks of parent training.

Why Then Is It So Difficult?

The great benefit that a parent may derive from a parent group and its suitability to parent training have made the group the framework most preferred by parent trainers. The question arises as to whether the group is the framework that is preferred by parents as well. And for which parents is this framework suitable and desirable?

This last question is particularly potent when considering the difficulties parent trainers encounter in building and running groups. Add to this the argument

that one hears time after time, namely, that parents most in need of groups are precisely those who never participate in groups.

A careful examination of this issue leads one to conclude that in order to benefit from the fruits of a parent-training group, a parent must be a member of a group. Membership in a parent training group demands, at the very outset, commitment on the part of the participant. At the very least, this commitment entails perseverance for the duration of the group. At most, commitment entails full membership in the group, which includes positive active participation. A member of the group is expected, directly or indirectly, to contribute to the group and not merely to react to it. The group reality, as well as the group process, do not permit group members to remain passive and not participate actively for an extended period of time. This participation in and of itself requires a parental readiness to sharing one's feelings and exposing one's self. In addition, sharing with others is based on basic communication skills, on self-control, and on the ability to set limits. Herein lies the catch, because these are the same personal and role skills required in parenting. The lack of these very skills is the cause whereby parents seek assistance from parent training. Where these skills are non-existent or under developed, problems arise in parenting of the sorts that can be assisted by parent training.

To a large degree this is an educational trap: the basic skills that are required to learn parenting in a group are the very skills whose absence on occasion led parents to seek the assistance of parent training in the first place. This realization brings us to consider the need to develop training frameworks, for segments of population, that while not based on these skills, will lead to their furtherance.

Parent Training for Everyone

As we have stated, parent training, by definition, is an educational-counseling activity that aims to promote parental wellness. As such, it is intended for all parents. The challenge that confronts parent training is to develop activities that can benefit as broad a population of parents as possible.

The question arises as to the nature of this activity and the guidelines for developing it. Experience in the area of adult education indicates that adults learn matters that are:

- relevant to them;
- appropriate to their abilities, wishes, needs and situation.

In our case, parent training, in order to assist the broad range of parents to acquire parental literacy, must be free of paradigms and not be bound by frameworks. A parent training that grants centrality to the parent and operates in accordance to his wishes, abilities and state can create frameworks that will render it available and accessible to each and every parent.

Is an Alternative Training Possible?

There is no doubt that it is possible and even desirable to develop alternative parent training frameworks. Outlining these training frameworks requires that the abilities required by parents to benefit from parent training be identified and the range of those abilities be plotted. The four most common ability ranges are:

Perseverance	little----------	much
Emotional Exposure	little----------	much
Activity	little----------	much
Communicative Skills	little----------	much

The various combinations of ranges identify frameworks and additional means for training parents. I cite two examples to make the point clear.

- Telephone hot line. The parent with a combination of limited ability of perseverance and exposure, together with a large degree of activity, appears suitable for a telephone hot line. This framework demands neither perseverance nor exposure; it does demand that a parent exhibit activity in initiating the connection, raising the issue, and working with the trainer.
- Film Club for Parents. A parent with a limited ability or willingness for self-exposure, limited activity, and middle - range perseverance appears capable of being assisted by parent training that employs watching films and analyzing them with the assistance of a trainer.

Other possible frameworks for parents include: lectures, seminars, short-term workshops and the like.

In fact, awareness of the present parental abilities together with an awareness of the possibility of combining those abilities, invite the creation of varied and diverse frameworks for parent training that suit parent needs and abilities. It is certain that parental abilities can be fostered as a result of one's participation in a particular framework that can facilitate his participation in an additional and different framework.

What is common to all the diverse frameworks and activities that might be developed is their goal: fostering parental literacy and utilizing principles of adult education to further parental learning and development.

Challenges of Parent Training: a Conclusion

The ever-growing need for parents to receive assistance, support, training to produce parental wellness - presents a challenge for parent training; the challenge is compatibility. Parent training must make its training frameworks and techniques compatible with the conditions, abilities, and needs of parents.

The confrontation with this challenge has wide ranging ramifications with regard to the methods of preparing trainers, and to the range of parent training activities.

Developing suitable training programs and maintaining their suitability are the professional challenges facing parent training in the coming years. Its ability to meet these challenges will determine the contribution that parent training will make to parents, to families, and to the society as a whole.

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Facilitating Older Adult Learning

Pnina Lampert Tzabari

We live in a fast-moving, constantly changing, youth-oriented nation and yet, our society is aging. The aged population in Israel represents 11.3 of the total population. The projected rate of increase in the elderly Jewish population (65+) to the year 2003 is 16%. This aging population can be a source of challenge and pride in the coming years for adult educators who see the potential value in vital involvement of the elderly in educational activities. This article will explore ways in which those who work with older adults can make learning more comfortable, more fun and much more efficient.

While it is true that many of our aged are hampered by debilitating health, physical disability, poverty or other afflictions, the vast majority, through education and human services assistance, can enhance their own capacities for adjustment and independent living, coping with and overcoming the problems of aging. Furthermore, education can provide the knowledge and skills that will help older adults to maintain and improve their health. Gerontologists believe that education improves the functioning of the elderly, teaching them how to compensate for minor physiological and cognitive problems and helping them to live a normal, satisfying life (Perlmutter and Hall, 1985).

Mature citizens of this generation in Israel have revamped and relearned lifestyles through immigration to a new land, several wars, upheavals of social values, job mobility, the break-up of the extended family unit, the loss of self-esteem brought on by forced retirement, and the psychological and

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economic stresses related to technological advancements. Those years of rich experience carry with them resilience, understanding and wisdom .

Adult educators have the opportunity to recognize and use these adaptive strengths to help prevent some of the decline that often occurs in later life and to assist older citizens in maximizing their potential. Older men and women can reap many benefits from continued education. Education provides knowledge, but it is also stimulating and acts as a socializing agent, affecting attitudes, beliefs and behavior. Learning opportunities may provide preparation for a new task such as a job, volunteer assignment or a new role in the family. It may be directed toward psychological growth in which the individual attempts to explore innate capabilities. Education may be used to assess past life experiences and their meaning for present day living. It may also provide a means to understanding and utilizing new technologies in order to stay current with the younger generation.

In this paper, "educational activities" refers to the gamut of opportunities that involve people in learning, even those activities whose primary focus is not necessarily educational, yet which lead to attaining new knowledge, skills or attitudes. Learning can take place in a variety of settings, including recreational and therapeutic settings, as well as the more formal educational settings that we traditionally associate with education, such as colleges and universities or *Tehila** programs.

Dealing with Myths and Stereotypes

Despite the myths and stereotypes that abound concerning aged persons, the ability to learn does not diminish as a person ages. Older people are able to learn like everyone else; however, the learning process takes longer. More time is required to process and retrieve information. Verbal skills, general knowledge and overall ability remain relatively high until very late in life. For

* Tehila - Hebrew acronym for a special Adult Education program.

some older persons, the infirmities and inadequacies associated with old age have become a self-fulfilling prophecy, psychologically preventing them from participating in organized learning activities. For others, education has always brought satisfaction and success, therefore learning is seen by them as an opportunity for self-actualization.

It is important to note that we are dealing with a very heterogeneous clientele . An outstanding characteristic of this population is the diversity encountered among them: ethnic background, gender, marital status, employment and income, educational level, geographic distribution and living arrangements. As a matter of fact, between the ages of 20+ and 60+, the range of individual differences in learning ability increases (Knox, l977). Furthermore, the elderly are composed of many different individuals who have lived a considerable length of time to develop their individuality. In this same vein, when they turn to learning activities it is for a multitude of diverse motives and desired outcomes. As a result of the above, one kind of program will not suit all. Options and variety will have to be programmed. Involving older adults in the planning of programs that are intended for them is crucial if we want to help them attain their diverse needs, goals and expectations.

Educational Needs and Wants of Older People

What motivates older adults to attend learning activities? What stimulates them to continue after they have begun? McCluskey (1973) identified five categories that meet the needs of older persons, as well as the learning needs of most adult learners , generally.

Coping Needs. Perhaps the most central educational need of the elderly relates to the requirements of maintaining adequate social, physical and psychological well-being. These would include survival skills needed for daily functioning , such as those pertaining to food, housing, and clothing, health care and consumer competence. Knowledge of legal and financial matters and

retirement issues is included; literacy education, with reading and writing skills as a focus, helps to maintain adequate functioning.

Expressive Needs. This category includes the need to participate in enjoyable activities judged to have intrinsic values. Such activity is characteristically spontaneous and enjoyment results from involving oneself in a new or revived interest or social relationship, interests which had been unexpressed or under-expressed in earlier life. Liberal education, physical education, hobbies and creative involvement, such as art, music or drama are included in this category.

Contributive Needs. These arise from the personal belief that older persons have something to give, from the desire to be useful or to be wanted. This suggests participation in educational activities in which older adults not only learn but also impart specific skills or knowledge to other learners, either contemporaries or younger persons. To be productive to both the volunteer and the service he/she provides, an educational process is essential. It can be the means by which older persons identify their expectations, develop their resources, learn about the tasks and skills needed to be effective and learn to realistically assess their achievements.

Influence Needs. Older adults feel the need to have some meaningful affect on their environment, their society. Older persons have a "need to become agents of social change, and therefore a need for the kind of educational experience which will enable them to effectively and responsibly assume this role" (McCluskey, 1971). Participation in political parties and volunteer and community organizations requires, among others, learning to develop long term goals, to assess situations, and to develop personal or group skills.

Need for Transcendence. This is a need for gaining some deeper understanding of life. This category includes the need to review one's life and its past experiences in order to put them into perspective and gain meaning from them. In psychodynamic terms, the process of life review constitutes the

major developmental task of old age (Butler, 1977, Erikson, 1957). Transcendence involves the willingness and ability to search for available substitutes for physical and emotional losses incurred, while maintaining a lively capacity to live in the present. Education here would encourage people to become reflective of their life course, would stimulate social intercourse and mutuality, and would help generate creative works that tie together the varied strands of one's life and philosophy.

Educational Wants of Older People

Wants are those preferences, interests or desires which are indicated by older adults themselves. These may vary from one individual to another and from one group to another. Furthermore, adults tend to be pragmatic and look for direct results from their learning. They also value socializing aspects of the learning situation.

Adult learning can be facilitated by focusing on the following: when planning learning opportunities for older adults, include input from the learners themselves or a representative sample of the potential learners.

Active participation is more likely when the learner helps identify objectives, learns tasks and understands their relevance and meaningfulness to his/her life situations.

Ample time should be set aside for discussion, especially as to the content and its relevance to the participants and their lives.

Breaks before, during and after the session allow time for informal discussion and socializing.

Learning Characteristics and Their Implications for Instruction

As noted before, age is a relatively unimportant barrier to learning. Nevertheless, there are methods and strategies that, used in instructional design, tend to make learning more efficient, effective and enjoyable for this population.

Performance on learning tasks is greatly affected by several factors: how the adult approaches the learning task in terms of the characteristics of the individual, his prior experience, motivation and expectancy; how the adult processes information; thinking and problem solving.

- Physiological factors: studies have indicated that ill health can substantially reduce learning ability(Birren,1990, 1963).
- Sensory impairment such as poor vision or hearing loss can restrict sensory input.
- The speed of response of the central nervous system declines. Thus older adults' motor reactions slow down, as do their reactions, in general (Botwinick, 1978).
- Inadequate cerebral circulation or stress can impair memory.

Implications: Environmental conditions facilitate learning: provision of good lighting without glare, sound amplification with good acoustics, a minimum of background noise, and comfortable seating with good eye contact to the leader and to other participants. These are conditions that minimize fatigue and anxiety.

Size and clarity of print should also be a consideration. Handouts should be in large-size type; posters with very large print will attract attention, while handwritten notices are often ignored because they go unseen.

Pacing is critical. Older persons learn more successfully when they are provided additional time to take in the information and to retrieve the answer. When self-pacing is allowed, learning is optimized.

Personality and Educational Experience

Lack of engagement in challenging activity, or feelings of hopelessness and defensiveness arising from a low sense of educational achievement during their school years can discourage older learners from trying something new. Additionally, Chown (1972) showed that individual differences in openness or flexibility in personality style were major contributors to the maintenance of learning potential in the later years, especially in tasks requiring novel solutions or divergent approaches.

Implications: Care and attention should be paid to creating a learning environment that maximizes provision of positive encouragement and regard for learning attainments.

By educators understanding the learning abilities of their clients and the anxiety level that a learning situation might evoke, they can determine their own level of expectation for the group and plan accordingly.

Educational Climate and Procedures

A search of the literature on adult learning and the self concept indicates that adults who have had positive experiences in their years of formal education are more highly motivated to continue to be active participants in educational endeavors in their later adulthood. Lack of such engagement may indicate feelings of hopelessness or defensiveness, discouraging older learners from trying something new. If a person believes that he or she can deal with a new situation, it may be a challenge, if not, it may be perceived as a threat and therefore will be anxiety-provoking.

In addition, many learners begin programs with some anxiety about the goals and expectations of the program. They do not learn when over-stimulated or when experiencing extreme stress or anxiety. Adults learn best in an environment which provides trust relationships and freedom from threat.

Implications: The social - emotional environment includes both group settings and one-to-one relationships. Attention should be paid to developing a learning climate which is free from threat, and in which interpersonal relationships are based on mutual trust, openness and responsiveness from both teacher and learner. These conditions must be nurtured and developed at the start of the learning program and then be maintained throughout the entire program. This requires a personal commitment from the teacher to get involved at a personal level with others.

The teacher can reduce expectation anxiety by discussing, clarifying, and making clear statements about his/her own values, objectives for himself and the learners, and the strategies and processes he intends to use.

Experience

Older adults have much experience in the pragmatic realities of life. They have developed, therefore, many patterns of perceiving and understanding that experience. They have a well-organized set of personal meanings, values, strategies and skills which define and also restrict their models of reality. Past experience is an essential component in adult learning, both as a basis for new learning and as an unavoidable potential obstacle.

Past experience structures the way in which an adult will approach a new experience. It determines the information an adult will select for further attention and how it will be interpreted. It determines what meanings, values, strategies and skills will be employed first. If these are suitable, new learning will proceed efficiently and productively.

Often new material contradicts or proves inadequate the previous information, meanings, values, strategies, or skills. This interference may cause inefficient learning.

Implications: Adults learn most productively when the material being learned bears some perceived relationship to past experience, or when past experience can be applied directly to new situations.

Program plans should include adequate time and opportunities for learners to compare and integrate new learning with past experience and to modify, when necessary, meanings and values assigned to past experiences.

The past experience of adult learners must be acknowledged as an active component in learning, and accepted as a valid potential resource for learning. It is important for the teacher or facilitator to ascertain what is the present level of information, meanings, perceptions or values before new knowledge is introduced. The teacher can then emphasize new knowledge that is consistent with previous learning. Similarly, he/she can help the student unlearn incorrect information by helping the older person to gradually identify old and interfering ideas or practices that need to be unlearned.

If the new information is likely to contradict present knowledge, the teacher should proceed slowly and cautiously since explicit or implicit resistance to the new information can be expected.

Cognitive Processes

The process of learning includes many aspects related to cognitive change over the life span. Among these are the following:

- Attention to information (perception, meaning, persistence, set, associations)
- Memory (registration, retention and recall, short and long-term memory rate of forgetting)
- Practice and Reinforcement (rehearsals, trials, reward, conditioning)
- Interference (relearning, retroaction, unlearning)
- Problem-solving

Memory: Especially for older adults, memory ability (remembering and forgetting) has a major influence on learning. Memory includes three phases: registration, retention and recall. Additionally, memory is divided into stages: immediate, short - term and long - term. Forgetting depends on the strength of the original registration of information and disuse. For this reason, interference (spoken asides, unrelated information, interruptions, etc.) during the period of original registration of information may also cause inefficient remembering and subsequent learning.

Help older learners compensate for inadequate memory skills in the following ways:

Implications:

Registration: Provide memory aids, such as pencil and paper for notes. Lists of needed information or ready reference are very helpful.

Unfamiliar and complex learning tasks are especially confusing for older learners. Therefore, it is necessary to provide questions, prompts, organizers or directions that direct the learner's attention to the connection between the learner's existing information and the new material that is being presented.

Minimize distracting and irrelevant information and activities.

If there is a series of learning sessions, always begin with a review of the previous session's material, linking it, when possible, to the new content to be learned.

Retention: When presenting information, frequent repetition of the content, in varied forms, is helpful: presentation, review and examination. This can be supplemented by varied resources that utilize more than one of the senses: graphic material that illustrates a concept, film, video, tape recording, or field trips.

Older learners benefit from review of materials close to the time of original presentation.

Sets of notes; initial summaries of the content; lists of concepts or issues to be discussed provide a guide for the learner to use for review purposes.

Often graphic materials are very effective as memory prompts, used to summarize and review the content.

Practice and repetition and a slow pace are requisites to helping older learners with intentional learning tasks, such as learning to use the computer or a potter's wheel or a rehabilitative task.

Recall: The recall or retrieval of information is greatest when the material is meaningful and relevant to the participants.

Provision of printed or audio summary materials can facilitate review for improved recall.

The presentation of new material can include aids to help the learner organize it for more complete recall. Therefore, it is often helpful to provide an introductory overview in which the material is given in outline form. A written outline will help learners to follow the content if they are temporarily distracted. The outline also helps to focus attention when the presenter points out from time to time which point in the outline they are presently discussing.

Structured discussion and application that allows for relating content to previous knowledge and experience of the learner provides the opportunity to reinforce what was learned and helps to refine the concepts.

Effective learning will also result from teacher-guided rehearsal or practice of a task or behavior, with feedback given that relates to that behavior or the task being practiced.

Adults learn more effectively when they proceed at their own pace. This is especially true when learners are required to retrieve answers from their memory.

Problem-solving: The tendency of older adults to want to achieve accuracy and correctness can lead to inflexible, non-creative thinking. Assurance is needed that all answers will be considered and respected. Encourage brain-storming ideas.

Provide opportunities that encourage creative thinking.

Older adults often rely on problem-solving techniques that they have used in the past that are no longer useful or appropriate in the particular situation. Assist learners to organize information, to categorize, to identify important information that will help them when engaged in problem-solving.

Remember that material that is meaningful and relevant to learners' needs and problems, tasks and roles and life experiences is that for which they will be more motivated to adopt new problem-solving strategies and seek satisfactory solutions.

Feedback

Like other adults, older persons are assisted in their learning when they are provided feedback on their performance. Human behavior tends to be organized around two trends: the trend to master and the trend to belong. The trend to master relates to feelings of autonomy, independent behavior and to a sense of personal control over the conditions of one's life. Learning related to this trend include meanings, strategies and skills required to function independently and to values about oneself as competent and worthy. This type of learning responds best to behavioral or task-related feedback.

The trend to belong relates to feelings of affection, interdependent behavior and to a sense of personal involvement . Learning related to this trend include

personal and shared meanings and values and the strategies and skills to function interpersonally and cooperatively. This type of learning responds best to feeling - oriented feedback (Brundage and Mackeracher, 1980).

Like other adults, older persons are assisted in their learning when they are appropriately provided one or both types of feedback.

Adult learning is facilitated when learning activities are designed so that success is a built-in factor. Success acts as both a reinforcer and a motivator for future learning.

Older adults are typically less able to accept negative feedback and to continue to do well. Since anxiety is often related to learning situations and there is typically less self-confidence in one's learning abilities, the elderly are likely to experience greater detrimental results from negative feedback.

Implications:

Structure programs so that immediate, positive feedback is made available to the participants. Avoid judgmental, critical comments.

Comment on behavior or task in a supportive, positive way, indicating the progress that has been made.

Feedback is most helpful when given during the early stages of the learning experience.

Feedback is particularly useful when it includes suggestions for alternative approaches. This is valuable to older adults who often use inappropriate or ineffective means to problem solving or learning situations.

Generally, interventions by a facilitator or teacher are beneficial when given in small increments.

Educational Programs for Older People

Recent empirical research on group and individual differences in learning abilities throughout the adult life span demonstrates that there is considerable unused learning potential in later life. While older people have traditionally not been major participants in Israel's educational system, there is evidence of increasing activity in this area. One example is the recently opened University of the Third Age program at the Martin Buber Center for Continuing Education at the Hebrew University. In its first semester there were over one hundred students who traveled to partake of classes given by retired university professors - a mutually satisfying learning and teaching experience.

Significantly, some of the older adult centers (mo'adonim le'keshishim) throughout the country are taking a second look at their educational and cultural offerings and are deciding to change the orientation of their programs so that more challenging intellectual fare is offered, resulting in continued growth in the numbers of older persons participating.

Educational participation by older people will increase in the future. It is evident that higher socio-economic status, earlier retirement , better health, and more years of schooling are indicators of increased interest and need for educational opportunities. As leisure time expands, as retirement education becomes more widespread, and as people become more mobile, they are likely to take more advantage of challenging learning opportunities that lead to self-actualization. It is incumbent on us, the educators, to design programs that meet felt and expressed needs, while using effective learning resources.

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Happenings & Publications

Encounter between Israelis, Palestinians and Citizens of Arab countries

Ephraim Lapid

From Oslo to Helsingor

The Government of Denmark was envious of her neighbor Norway, who signed on the "Patent" of the "Oslo Accord" and thought that she deserves to initiate an act that will promote Peace in the Middle East, by way of encounters between Educators, to be held under her auspices.

And so, this was the fifth year that such encounters took place in Helsingor between Israeli Educators (17 in number) and their counterparts from the Palestinian Authorities (9), from Jordan (2), from Egypt (2), from Tunis (1), and a few Scandinavians.

Program of encounter:

At first, the idea was to have discussions on Educational issues, but very soon, the encounter turned into a human workshop where Israelis and Arabs met under the auspices of the Danish Educational Institute (ICP), an established organization for Adult Education.

In the summer of 1998, we had a further opportunity to meet our Arab co-partners, Educators and other position holders, that turned them into excellent ambassadors on the Arab issue in general, and on the Palestinian matter in particular.

The encounter was defined as a seminar on: ***Learning together how to make Peace***.

The seminar was limited to 14 days. Each day was very compressed and included assembly discussions and working groups. These were based on members of the delegations. There were very few outside lecturers, and we felt the lack of so called "objective" group moderators – who maybe could have contributed to the navigation of the emotional discussions that took place between Israelis and Arabs.

The main issues discussed: prevention of conflicts; multi-culture in the Middle East; the educational system in Israel and of the Palestinians; meaning of national identity; joint values – religion, Jerusalem, the right of return; simulations – teaching the "other".

Creating atmosphere

The seminar took place at the IPC campus in Helsingor, a modest place, surrounded by greenery, in a very friendly atmosphere. The key to success was the "interaction", living together, getting to know the culture better, the religion and the mentality of the two People – the Jewish and the Palestinians.

An important role in the success of the program was the informal part, the evening get-togethers, bicycle race, learning songs together, folk dancing and trips.

Every day opened with an hour of language study – the Israelis learned Arabic and the Arabs learned Hebrew. The great similarity between the languages made the study easier and created an atmosphere of openness, which helped the rest of the day's activities at the seminar.

Imperative to continue

It's natural that such seminars create a very strong experience when it takes place, but without continuation, the experience can turn into an "episode" that does not leave a deep enough impact. It is very important that there be continuity of the encounters, in our area, between Israelis and Palestinians, so as not to lose the 'momentum".

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Learning to Live Together in the Middle East: A Personal Perspective (Elsinore, Denmark - 1998)

Ruth Blum

In the summer of 1998, as a member of an adult educators delegation, I participated in a seminar entitled "Learning to live together in the Middle East", a seminar taking place for the 5th time in Denmark.

Participation in the seminar provided an opportunity to inspect one's own position in light of the "together" approach of the Israeli presence. The existence of a wide spectrum of opinions regarding the subject, the Arab - Israeli conflict, soon became apparent.

I myself was provided with a chance to examine my own opinions in a human laboratory, as contrasted with the opinions of both my colleagues in the delegation and members of the Arab delegation.

Prior to the trip, hesitations stemming from a charged atmosphere, communication difficulties and the need to discuss subjects beyond the scope of my professional expertise, all dissolved into optimism. From the very first meetings, a group dynamic of personal and open communications was developed. Harsh statements were slowly diffused and turned into subjects for discussion and examination of that which might be possible.

On a personal level, I was enriched by meeting and getting to know - people.

Some of the people I met live only a few kilometers from my house, in the Arab sections of East Jerusalem and Ramallah. Yet I had to venture to Elsinore, Denmark, to experience personal and professional closeness to them. On a professional level, I learnt about activity frameworks and joint Israeli - Arab educational projects which quietly take place, both formally and informally. Their leaders are educators who believe in the strength and mission of education as a source for change. Although my angle, that of Adult Education, was not formally included in the program, it nonetheless received a boost during the course of the Seminar.

Despite the extensive and well researched preparation we received prior to our trip, through the aid of previous delegation members, professionals from relevant fields in the Foreign Ministry and background materials provided, a certain unclarity regarding the required professional presentation prevailed. The responsibility of representing both myself and those who were sending me forced me to prepare myself by being supplied with many materials and learning about various topics, some beyond the scope of my occupation.

The meetings themselves were based on presenting personal viewpoints and required improvisation. The discussion topics were given to the participants and workshop leaders only a very short while before the beginning of each session.

The general preparation enabled me to integrate the knowledge but I presented matters in a totally different way than I originally planned on doing.

Subjects which I presented at the Seminar:

- Adult Education - programs for the completion of basic education; their contribution to narrowing the gaps in Israeli society.
- Frameworks for Jewish - Arab educational cooperation. A joint preparatory program for Jewish and Arab trainees in The David Yellin Teachers' Academy in Jerusalem. This project has been in existence for the

past five years under the direction of Ms. Hadara Kaich, who introduced me to it and supplied me with written material about it.

- Communication in the eyes of the artists.

A.

I brought with me the film entitled "Abraham's Odyssey", a first joint Israeli - Jordanian production. It examines the common roots of Judaism and Islam. Showing both parts of the film initiated interesting discussions about:

- faiths and opinions
- strength and rejection resulting from sacrifice
- similarities and differences in the Scriptures (the Bible and the Koran) about the meaning of Abraham's sacrifice.
- the meaning of peace in relation to the freedom of the arts, in light of the excommunication placed by the Association of Jordanian Actors on the Jordanian actor who participated in the film.

B.

- I presented a glimpse into the subject "The Arab - Israeli conflict" - through art, in light of the "Kadimah" exhibit ("East through Art"), an exhibit sponsored by the Israel Museum in honor of the country's Jubilee Year.
- I recounted meetings and discussions held with several artists who are involving Arab, Palestinian and Jewish youth in creative activities.
- With me, I brought works by Israeli artists, from the beginning of the century to the present day, works through which the search for Jewish identity between East and West finds expression.
- The view into myself and into the 'other', the Arab, through the eyes of the artist, through our own eyes as partners to the artistic experience, developed

into a stimulating discussion about the world of mutual stereotypes in the reality of conflict.

I spoke at length with my Arab neighbors in Denmark, examining and checking words and versions. I continue speaking with some of them now, in Israel, by dialing a local number within an identical area code. We must speak! Therefore, one of my operative recommendations is to develop an integrative studies program of Arab language and culture in the framework of Adult High School Certification studies. First steps, together with Arab supervisors, have already been taken.

An Adult Education Course for Participants from Developing Countries

Moshe Adorian

Participants from Around the World

An Adult Education course for participants from developing countries took place in Jerusalem, Israel, from May 5 until June 7, 1998. The course was sponsored by the Department for International Cooperation in the Foreign Ministry, with the cooperation of the Division of Adult Education in the Ministry of Education, Culture and Sport. The program was planned by Mr. Uzi Israeli and Dr. Paul Kirmayer. There were 28 representatives from around the world: Costa Rica, Cyprus, El Salvador, Eritrea, Ghana, India, The Ivory Coast, Jamaica, Kenya, Korea, Lithuania, Leshoto, Liberia, Malta, Nepal, Nigeria, The Philippines, Poland, South Africa, St. Vincent and Turkey.

The Purpose and Program of the Course

The purpose of the course was to demonstrate to the participants what is being done in the field of Adult Education in Israel, to discuss universal dilemmas and suggest new projects in Adult Education. The program consisted of lectures in a wide array of topics, partly theoretical and partly practical. Among the topics:

Theories and World Views in Adult Education
Adult Education in Israel
Macro - Sociological aspects of Adult Education
The Israeli Educational System
Tehila Project (for adults with minimal literacy - see Adult Education #2-3)
Tagat Project (matriculation credit for adults)
Communications
Emigration and Immigration
Multi - Culturalism in Adult Education
Professional Enrichment Courses
Project Evaluation
Universal Aims in Adult Education
Inter-Personal Communication
Teaching Needs
Parenting, Family and Community as a Central Role in Adult Education
Publications
Popular Universities
Learning Programs.

In addition to lectures in their profession and field, the participants also heard lectures about:

Israeli current events
The Peace Process
Israel and the World
Planning and Organizing Projects
Community Centers
Israeli Communal Activities.

During their course, the participants toured various Adult Education institutions including several Ulpanim (Hebrew language schools), Popular Universities, Teachers' Training Institutions, Adult Education Centers for those with minimal literacy, Adult Education programs at the Hebrew University, and Professional Training Centers.

Adult Education in the Countries of the Participants

At every center that the participants visited, they received a full and thorough explanation of the activities of the center, the populations benefiting from its activities, and the principles guiding the center. The participants formed impressions of the prevailing atmosphere of learning and spoke with the adult learners in order to confirm, first hand, their satisfaction. The participants were impressed by the wide array of learning possibilities offered, and our ability to answer to the learning needs, lifelong and continuing education, of adults.

Additional trips to tourist sites and highlights of the country were provided as well.

The seminar provided the opportunity for each and every participant to tell about his/her work and projects in Adult Education within the home countries, and thus we were able to note their interests first hand. Among the main topics of interest were:

- Illiteracy
- Women's education and employment
- Language acquisition
- Professional training
- Regional rehabilitation
- Employee advancement
- Improving functioning in agricultural sectors by educational advancement.

Individual Summary Projects

The final stage of the course was the summary project. Each of the participants was asked to prepare a project in the field of Adult Education based on his job, the information gathered in the course and the needs of his home country. Each participant received guidance in the project preparation and an unbelievable opportunity to efficiently organize the input gained in the course and funnel it into individual needs by taking into account the means, abilities and manpower available in the home country. Through our experience we have learned that many of these projects do indeed gain importance and momentum over time, and feedback about the goings-on in the participants' countries is very encouraging.

The main goals of the seminar were: to create awareness in the minds of the participants about what is happening here in Israel, to discuss among themselves universal dilemmas of progress and tradition, and ways of coping with a demanding world - through projects in Adult Education.

The topics chosen by the participants were many and varied, all connected to what had been learnt in the seminar.

A folklore evening also took place, an evening in which every representative displayed the dress, songs, tunes, dances and languages as a sprinkling of his/her home culture.

Summary

I had the privilege of being the coordinator between the Adult Education Department in the Ministry of Education and the Ofri Center at Ramat Rachel. I wish to thank all those responsible for helping make the seminar the success it was. At the concluding ceremony I said the following:

We have been together for several weeks filled with challenge, interest and adventure.

The basis of Adult Education is love of man, along with a sensitivity to his needs, his beliefs and his dreams. We have a saying in our Torah (Bible): "You shall love your friend as yourself." These words are at the foundation of education in general, and Adult Education in particular.

A warm and sporting group has evolved here, a group of friendship to which all of us became attached. It's quite difficult for me to think that tomorrow we'll not meet again, although I hope that we shall meet again some day in the future, in Israel, or perhaps in your country, and then we may continue our dialogue. We have learned that Adult Education is a common base without borders; we have so much in common and can learn so much from one another.

Upon returning to your country, bring your family, your people and your nation a blessing of love and friendship from Israel. We hope, together with you, to achieve a better world that is more pleasant to live in. We, the educators of adults, can be pioneers in bringing the message of love and peace to the whole world. Let us do the best we can to fulfill this goal successfully.

Parting is difficult but unavoidable, and altogether we are left with a feeling of satiation, success and achievement. We have proved once again that we have the ability to teach and learn, to enrich and become enriched at a meeting of colorful personalities and wonderful people from all corners of the earth, who are meeting here, in Israel, a place where many varied programs in Adult Education are being developed, programs that may also answer to the needs of developing countries.

Shulamith Katznelson

In Memorium

Shulamith Katznelson was the founder of one of the first three Ulpanim (intensive adult Hebrew language schools) in Israel, under the auspices of the Adult Education Division of the Ministry of Education and Culture, in cooperation with the Immigration Department of the Jewish Agency. She directed the Ulpan from 1951-1996.

From its inception, Shulamith opened Ulpan Akiva's gates not only to immigrants, but also to veteran Israelis: to Arabs, Druze, Bedouin and other groups living in the region, to visitors - Jews and non-Jews alike - from around the world. Her belief that pluralism in adult education could open pathways of dialogue and understanding between people - transcending national, cultural and religious barriers - has born much fruit and has brought widespread recognition to both Shulamith and Ulpan Akiva. Under her leadership, the Ulpan has also been in the forefront of promoting the study of spoken Arabic by Israelis.

Her original and unique methods of teaching have had an impact beyond Israel's shores. In addition to the world's three great monotheistic religions - Christianity, Judaism, and Islam - representatives of many religious movements have been numbered among the more than 80,000 students from 148 countries who have studied at Ulpan Akiva since its establishment. In 1972, a lasting affiliation began with the Makuya movement of Japan.

Language revival is another sphere in which Shulamith has had an impact. The revival of Hebrew within the last century as a language of communication in all disciplines has been looked upon by many as a modern day miracle. This has proven to be a source of inspiration to various national and regional groups which are working to revive and encourage the spread of their own once dormant languages such as Basque, Gaelic, Welsh, Maori and Occitan. Representatives of a number of such groups have come to Ulpan Akiva or have sought its assistance in their efforts. In 1990, Ulpan Akiva with the Ministry of Education co-sponsored an International Conference on Language Revival.

Shulamith was one of the original members of the Israel Interfaith Committee. Her interest in developing Adult Education programs for the furtherance of Arab-Jewish relations stems from this time. In 1953, she was sent on a study mission to the US.

Among her engagements:

1956 - a delegate to the Conference for Women from Mid Eastern Countries, in Sweden
1972 - a representative of Israel at the UNESCO Congress in Japan
1983 - a delegate to the Expo Languages International Fair in Paris, France
1992 - a speaker at the International Conference on Conflict Resolution in Ireland
1996 - an honored guest of President Clinton and a speaker at the National Prayer Breakfast.

Among her awards:

Nomination for the 1992 Nobel Peace Prize
Israel Prize for Life Achievement in Education
Award of the Speaker of the Knesset (Israeli Parliament) for Quality of Life in Israel
Torch Award from the Association for Adult Education in Israel
City of Peace Award
Award of the Interfaith Committee of Israel's Labor Federation.

Shulamith retired from the Ulpan in 1996, and passed away on the week of her 80th birthday. She will always be remembered as one of the leading figures in the establishment of the State of Israel. May she be of blessed memory.

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Publications: The Cream of the Crop (5)

Yehudit Orensztajn

The following is my annual report about the most recent publicatons of the Division of Adult Education.

As usual, we published our annual work program (1999), edited by Ms. Magi Koren.

The same can be said about our two general publications on the subject of Adult Education: *Gadish*, in Hebrew, appeared in its 5th issue and *Adult Education in Israel* (in English) appeared in its 4th issue. We are already working on the next issue of *Gadish*.

The different units of our Division proceeded in their activities in the field of publication:

The Department of Hebrew Language

The "New Hed Ha'Ulpan" continued to be published in the school-year of 1997/98 (issues 74, 75 & 76). This is a very serious and respected periodical about teaching Hebrew as a second language, and presents articles written by researchers of the first line as well as by experienced teachers.

Following the series of books for the teaching of "specific" Hebrew (according to work fields) we published *Ivrit leMehandessei Mechonot* (Hebrew for Mechanical Engineers), *Liftoach et haPeh, Bevakasha* (Please, open your

mouth) and another book of the same series about computers: *Halonot leIvrit* (Windows to Hebrew).

The final edition of *Ivrit shel Zahav* (Golden Hebrew), adapted to the curriculum for senior immigrant classes, about which I reported last time as an experimental edition, is being prepared. Following the experience in many classes, many texts and exercises will be changed, and some chapters will be added.

The Department for Basic Adult Education

Following the series on the human body, another booklet - " The Respiration" (*Haneshimah*) - was published.

We also published a workbook for the study of the second book of the Bible (*Shemot* - Exodus).

This department has recently published a very beautiful book on Mass Communication. Its name is: "Proficiency in Networking and Media" (*Qsharim, Ksharim veTikshoret*).

The Department of Popular Universities

The annual publication of this department - "Popular Universities no. 9" - has recently appeared.

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بآئین مستان بریدم بخاک
پس آنگاه بر دوش مستم نهید
براه خرابات خاکم کنید
میارید در ماتمم جز رباب